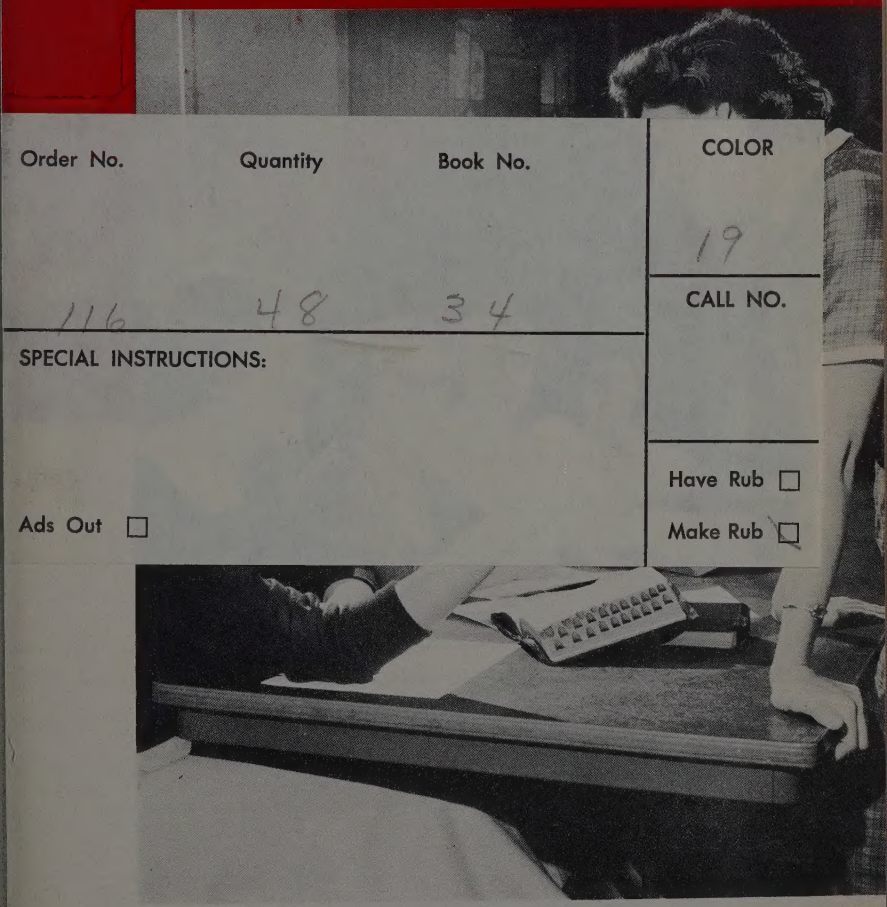
The LUTHERAN



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PLANNING A BIBLE PLAY

Church group prepares original drama

Vol. 41, No. 1

OCTOBER 1, 1958

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Fair Return

WE WERE PRETTY TIMID as we knocked at the door. It was the first time my wife and I had taken part in our congregation's annual every-member visit and we were not sure how cordially we would be received.

THE MAN OF THE HOUSE greeted us cordially enough and invited us into the living room. But almost at once he began to complain about the rise in the cost of living. "Taxes are being increased again to pay for the new school building," he said. "Oil prices will go up because of the trouble in the Middle East. Food costs more than ever before. How do they expect people to make ends meet?"

This went on for quite a while and our hopes sank. Either he was trying to soften us up, or he was really finding trouble in paying his bills. But since we had gotten that far, we launched into our presentation of the work of the church and the response that was asked of its members.

The man listened courteously for a while, but then interrupted. "I know pretty much about the work our church is doing. You've told me enough and I've been prepared for your visit, anyway. Give me a card and I'll fill it out."

THE AMOUNT he wrote down was surprisingly large and represented an increase over the previous year. Rather haltingly we expressed gratitude.

"Why shouldn't I give it to the Lord?" he responded with a smile. "I'll complain about the cost of things but I'd complain a lot more if the Lord ever stopped giving to me."

The LUTHERAN — News Magazine of the United Lutheran Church in America

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Meeting explores union of Canada's Lutherans . . . Presbyterian pastors indignant over Gov. Faubus' charge that they are Reds . . . Hospital board in New York lifts birth control ban . . . 1958 clothing drive set

THE CHURCH IN THE NEWS

Canadians move toward union

Lutherans in Canada may achieve organic unity long before those in the United States, United Lutheran President Franklin Clark Fry had predicted two years ago. Smaller size and lack of "vested interests" among Canadian bodies were cited by the ULC leader as favoring such unity.

Actions at Winnipeg late last month took a long step toward making the prediction come true. Forty-five leaders of seven synods of Canadian Lutheranism met to explore ways and means of leaving their parent churches, all of which have their main strength in the U.S., in order to form one United Lutheran Church of Canada.

Major break came when delegates of the Canadian District of The Lutheran Church—Missouri Synod voted to favor withdrawing from their parent body to unite with the Canadian church. "Every genuine Lutheran wants Lutheran solidarity because he believes that it will be advantageous to the preaching of the pure Gospel," said the Rev. W. O. Rathke of Waterloo, president of Missouri's Ontario District.

Seven groups involved

Represented at the meeting were the United, Missouri, Evangelical, American, Augustana, United Evangelical and Lutheran Free churches. A merger of these Canadian synods or districts would create a church of 240,000 members in 1,000 congregations. Such a church would be "financially possible," the delegates at Winnipeg were told.

Discussions about Lutheran unity in Canada began in 1955 and have been held annually. After considering fiscal programs and a plan of organization, the Winnipeg meeting voted favorably on "amalgamation with each other to form one Lutheran Church in Canada." A further meeting will be held next year.

A PRAYER

O God, the Father in Heaven, grant Thy mighty aid to the efforts of men to establish peace among the nations of the world. Give strength of purpose to those who lead; enlighten those who sit in council; and so transform the hearts of men everywhere by Thy gracious Gospel, that they may exalt peace above war, service above gain, and righteousness above glory; through Jesus Christ, our Lord. Amen.

(*This collect has been suggested by the United Lutheran Church as suitable for use by congregations and individuals on the National Day of Prayer, Wednesday, Oct. 1.*)

Negroes urge persuasion, power

"Moral persuasion" should be reinforced if necessary by "the police power of the land" to put into effect federal anti-segregation laws, the National Baptist Convention declared at its Chicago

assembly last month. The 4.6-million-member Negro body is the third largest denomination in the U.S.

An "appeal to patriotic duty" should be used first to win over "those that are hostile to the laws of the land," the resolution said. If such "moral persuasion" fails, they should be "contained and controlled" by police power, whether it be "one officer on a beat or the uniformed troops of the federal government," the Baptists declared. They expressed indignation over "those who would in the name of states rights drag this nation down to the level of 48 fascist states."

News of the Supreme Court ruling ordering continued integration efforts in Little Rock was hailed at the convention. Dr. Joseph H. Jackson, president, urged delegates to maintain "a spirit of meekness and worship and not cheers." Delegates rose to sing *Rock of Ages* and then shouted "Thank you, God" and "Yes, Lord!"

Rep. Brooks Hays of Arkansas, president of the Southern Baptist Convention, addressed the group on the need for Christian brotherhood throughout the world. The Little Rock representative said, "The races must live together in mutual respect." Southern Baptists, he said, have been stressing non-violent integration.

Southern Presbyterians dissent

The moderator and stated clerk of the United Presbyterian Church in the U.S.A., Dr. Theophilus M. Taylor and Dr. Eugene Carson Blake, had last month issued a statement which backed the use of federal troops and tanks "if necessary" to force school integration in the South. The two are top officers of the church formed by the recent merger of the Presbyterian Church U.S.A. and United Presbyterian Church. The southern wing of the denomination, the Presbyterian Church in the U.S., did not join in the merger.

It doesn't join in the opinion of the northern officers, either. This was made plain by Philip F. Howerton of Charlotte, Virginia, Southern Church moderator. Mr. Howerton said he "heartily disagrees" with the statement of the United Presbyterian officials. The 55-year-old layman added that use of force "can accomplish nothing but chaos" in the South's school problem.

Demand Faubus apologize

The Southern Presbyterian Church's Washburn Presbytery in Arkansas had taken issue with the action of Gov. Orval Faubus in closing Little Rock's high schools to prevent continuance of integration at one of them. The governor

Rejoicing on Supreme Court order at meeting of National Baptist Convention are Vice President Charles Hampton, Rep. Brooks Hays, Dr. Jackson

should allow the schools to open and all citizens should "obey all laws and duly constituted authorities," the Presbyterians urged.

Told at a press conference of the presbytery's action, the governor blew his top. He said he was "not surprised" because "a large number of ministers in the Presbyterian Church have been effectively brainwashed by the left-wingers and Communists." Asked if he thought some of the clergymen were "left-wingers," the governor replied, "I certainly do."

Fifty pastors and elders of the presbytery promptly demanded that the governor apologize. At a meeting in Little Rock's Central Church, they declared they "regretted greatly" that the state executive "resorted to name-calling and slander in this hour of crisis when the educational welfare of thousands of children is at stake . . . We indignantly and emphatically reject and deny that any of our Presbyterian leaders are left-wingers or Communists and that they have been brainwashed by left-wingers or Communists . . . Our great church is due an apology."

Five Methodist ministers in Little Rock added their demand that the governor take back his "irresponsible accusations" against the Presbyterians.

Said Dr. Theophilus Taylor, "Governor Faubus is playing into the hands of the Communists, and it is about time someone pointed this out to the American public."

New York hospital ban ends

In July New York City's hospital commissioner, Dr. Morris A. Jacobs, had forbidden provision of a contraceptive device for a Protestant woman patient in a city hospital whose life would be endangered by further childbearing. The woman was diabetic, had been delivered of her three children by Caesarian section. Roman Catholic leaders and organizations strongly backed the commissioner's action, citing directives of their church which opposed all birth control. Protestant, Jewish and civic organizations loosed a storm of protest against the commissioner's ruling which they charged had been influenced by Roman Catholic pressures. Dr. Jacobs is Jewish.

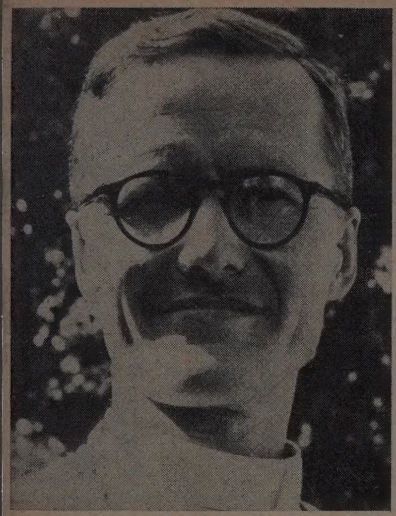
The commissioner refused to back down from his stand, although newspapers, medical organizations and many others joined the opposition. The Roman Catholic magazine *Commonweal* even expressed doubt about the wisdom of Roman Catholics "striving for legislation and directives which clash with the beliefs of a large proportion of society."

Final decision was put up to the city's hospital board, which met Sept. 17. The board by an 8-2 vote ended the ban, directed municipal hospitals to provide contraceptive therapy for female patients "whose life and health in the opinion of the medical staff may be jeopardized by pregnancy and who wish to avail themselves of such health services."

Roman Catholics are excused

While the decision did not name any religious body, the resolution added, "Physicians, nurses and other hospital personnel who have religious or moral objections should be excused from participation in contraceptive procedures."

Many groups hailed the board's decision. The Protestant Council, which had spearheaded the demand for a lifting of the commissioner's ban, said the policy can "meet the needs and recognize the religious convictions of all the people." The Rev. Rufus Cornelsen, ULC social action secretary, said the ruling was "consistent with the position" of the United Lutheran Church.



MISSIONARY EXECUTIVE
Bishop Newbigin

Roman Catholics were less happy. The Brooklyn and New York dioceses issued a joint statement declaring that the board's decision "introduces an immoral practice in our hospitals and perverts the nature and dignity of man . . . All Catholic personnel of our hospitals are reminded of their grave obligation in conscience to in no way co-operate with such a procedure."

IMC names Newbigin

Bishop J. E. Lesslie Newbigin of the Church of South India has been named general secretary of the International Missionary Council. The 49-year-old churchman, who went to India as a Church of Scotland missionary in 1936, has been chairman of the IMC for the past year. In his new post he will succeed Dr. Charles W. Ranson, who is now directing the IMC's Theological Education Fund. He will take office July 1, 1959. Meanwhile, Dr. George W. Carpenter, IMC's New York secretary, will act as general secretary.

Bishop Newbigin is a member of the Central Committee of the World Council of Churches, which is planning merger with the IMC. The two bodies jointly sponsor the Commission of the Churches on International Affairs and an East Asia Secretariate. The IMC coordinates and assists the work of mission societies and of churches with foreign missions programs, as well as providing aid for younger churches. It is composed of 38 national missionary councils.

Missouri adopts record budget

A 1959 budget of $16.5 million was adopted by the fiscal conference of the 2.3-million-member Lutheran Church—Missouri Synod this month. The record total includes nearly $7 million for operation and expansion of the church's ten preparatory schools, two teacher training colleges and two seminaries. In the United Lutheran Church, this item is provided for in synodical budgets and does not figure in ULC appropriations.

Second largest item in the Missouri Synod program is home missions, which will get $2.2 million plus nearly $500,000 for work among Negroes. The television program *This Is the Life* is supported by a $700,000 grant.

Based on the experience of the church during the past ten years, Dr. John W. Behnken, president, predicted to the conference that by 1965 it would have three million members and an annual budget of $24 million to meet its expanded global program.

The 1959 budget for the ULC totals $10 million.

Joint mission study planned

Representatives of churches that are members of the National Lutheran Coun-

cil and of the Missouri Synod, which is not, will meet together this winter to mull common problems in American missions. The Missouri Synod has cooperated with the NLC in several fields, including refugee service, ministry to military personnel, and relief appeals. It has also been represented on regional home mission planning boards.

Eleven meetings are scheduled. Attending will be mission officials of the NLC bodies and of the Missouri Synod, as well as local leaders. Meetings have already taken place at Buffalo and Detroit. Still to come are sessions in Minneapolis, Fargo, Fresno, Des Moines, Kennewick (Washington), Washington (D. C.) and Philadelphia. Meetings will also be held in an Ohio and a Florida city.

Topic for discussion will be the social and economic changes that affect home missions. Recent county-by-county studies of population changes will provide a basis for the talks.

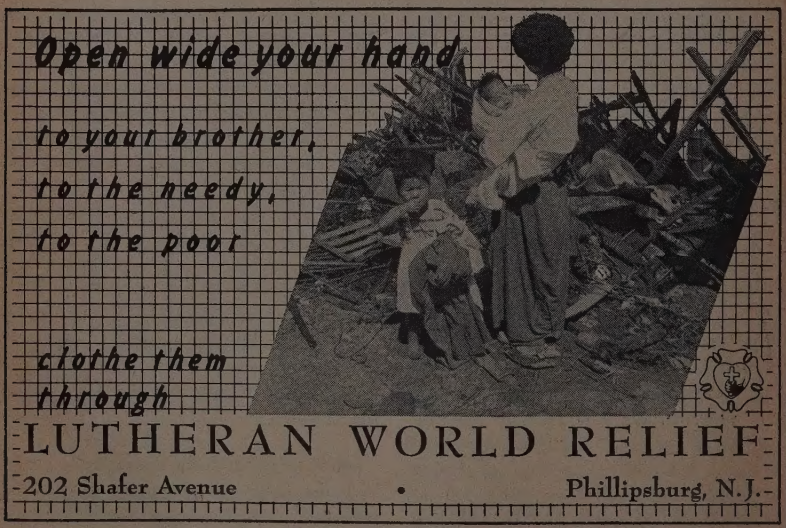
Parochial school basis cited

Roman Catholic parochial schools must have an "all-pervasive Catholicity" to justify their existence, a Marquette University professor told a convention of teachers in Wisconsin. Dr. Edward D. Simmons warned that "Catholicism is not something simply super-added to the school, but rather a principle which makes itself significantly felt throughout the total organism which is the Catholic school."

The philosophy professor said Roman Catholic teaching "must be formed not only in the truths of the natural order, but also in the truths of revelation." He said souls can be saved through "solid intellectual formation" because "the supernatural builds on the natural."

Clothing appeal set

Congregations of the ULC will be asked to join with those of eight other Lutheran bodies in the annual Thanks-



giving clothing appeal Nov. 23-30. Major needs for suitable clothing continue among Chinese refugees in Hong Kong and Arab refugees in Jordan and Syria, according to Bernard A. Confer, executive secretary of Lutheran World Relief. Also benefiting will be refugees from Communist satellite lands in eastern Europe, he said. A simultaneous appeal will be made in The Lutheran Church—Missouri Synod.

Gifts of clothing and food "are making possible a Christian testimony of love in a number of tension areas of the world, helping the homeless and poverty-stricken," Mr. Confer added. He pointed out that LWR and Church World Service help make existence possible for millions of Chinese and Arab refugees who have settled in areas which were already crowded.

Last year's appeal netted 2.5 million pounds of clothing, Mr. Confer noted, expressing the hope that this year's campaign will be even more successful.

German bishop killed

Bishop Volkmar Herntrich, head of the Church of Hamburg since 1956, was killed in an auto accident at Nauen, Germany, near the border between the East and West Zones, on Sept. 14. The 50-year-old churchman, youngest German bishop, was driving toward Berlin en route to a conference of Lutheran minority churches in Poland. His car was struck by a trailer-truck.

A wartime prisoner of the Gestapo, Bishop Herntrich had later served St. Catherine's Church in Hamburg. In 1948 he was made deputy bishop of the 779,000-member Lutheran Church of Hamburg. He had been active in Lutheran World Federation affairs and was a member of the Central Committee of the World Council of Churches.

And so forth

"Holy horrors" like plastic statues of the Virgin Mary intended to be affixed to automobile dashboards ought to be ignored or destroyed, according to *The Evangelist*, official publication of the Albany (N. Y.) Roman Catholic diocese. They are "devoid of artistic worth, garish and cheap."

Although tiny Vatican City has no seacoast, it ranks as an independent "nation" and will soon have its own merchant fleet plying the seas. The Vatican already has vast investments in other commercial fields, particularly in banking. A harbor in Sicily or Monaco may be the Vatican's "home port," an announcement indicated.

Dr. William E. Hulme, professor at the American Lutheran Church's Wartburg Seminary, will be Lutheran tutor at Oxford University in England for the 1958-59 academic year. He will guide Lutheran students at Mansfield College in theological studies and will teach courses in Reformation history and dogmatics. Dr. Hulme succeeds Dr. Robert Fischer of the Chicago (ULCA) Seminary faculty, who served during the past year.

Night clubs in Las Vegas, Nevada, promised to provide more clothing for their chorus girls after church groups protested. Bishop Robert J. Dwyer of Reno warned Roman Catholics to shun shows which featured nudity or any entertainment "which is of its nature indecent or suggestive."

A 30-foot statue of Our Lady of Fatima will tower 90 feet above the Central Westchester Parkway, link between the New York and the New England Thruways. The marble image will be erected on the grounds of a Roman Catholic college at White Plains, New York.

WASHINGTON

By ROBERT VAN DEUSEN

SEGREGATION SHOWDOWN

GOVERNOR LINDSAY ALMOND of Virginia has laid the legal groundwork for a showdown between state and federal authority. Faced by court orders to several school boards to admit Negroes to specific schools, Almond issued a directive urging the boards not to comply.

The governor said that while a federal court may prevent a school board from excluding Negroes from existing schools, it cannot force a state or locality to operate integrated schools. In other words, federal courts can tell the states what they must not do, but not what to do.

ALMOND CONTENDED that the operation of public schools is a state responsibility, and that no state can be forced to operate a school system under conditions which are not acceptable to it. He warned school boards that if they obeyed court orders to assign Negro students to white schools, they would be violating state laws and assuming responsibilities of the state pupil placement board.

School board officials declined to be caught in the squeeze. In Norfolk, the board asked a federal court to strike down a state court injunction forbidding the assignment of 17 Negroes to white schools. In Charlottesville, after being denied a stay pending appeal, the board prepared to obey a federal court injunction to admit 12 Negroes.

In Arlington, Federal Judge Albert Bryan permitted schools to open on a segregated basis while he delayed his decision on the applications of 30 Negroes, to see what the Supreme Court would decide about delay of integration in Little Rock.

Schools closed

GOVERNOR ALMOND dug in for the battle with federal courts. He fired the first shot by closing the Warren County High School in Front Royal rather than admit 22 Negro students who have no high school in the county.

The Supreme Court upheld the Circuit Court of Appeals in refusing to permit a 2½-year delay in integration at Little Rock. Governor Faubus responded by closing all Little Rock high schools, both white and colored. The Little Rock school board asked him to present a plan by which the schools could be reopened.

MEANWHILE, a move was made in Richmond, Virginia, which belied Governor Almond's bold show of confidence. The state of Virginia brought a suit to test the validity of its own laws providing for closing of schools, withholding of state funds from districts where integration is permitted, and payment of tuition grants to individual students.

One guess was that Virginia might be taking this action as a first step toward preparing its own people for the eventual yielding to federal authority. After all the legal devices for evasion and delay have been exhausted, and the parents of students affected by closed schools become worried about their education, it would be convenient to be able to say: "Our own state courts have found our massive resistance laws illegal. There is no further alternative to accepting gradual integration."

canadian affairs

RECOGNITION OF RED CHINA

SHOULD CANADA recognize the Communist government of China? Great Britain does—the United States does not. Earlier this year this question was not very urgent. There were reasons for and against. Biggest reason, as far as Canadians were concerned, was the fact that the U.S. had not taken the step.

Mounting tension in the Far East brought the question to the fore in midsummer. In response to a warning that Canada should not become a "tag-along nation," External Affairs Minister Smith said that the matter of recognition of China was under constant consideration. "If and when such a decision is made, it will be one for which the Canadian government would be entirely responsible, independent of actions or influences by other countries," the minister declared.

PUBLIC OPINION seems to be swinging in the direction of recognition, and with it the opening up of opportunities for trade. James Muir, president of the Royal Bank of Canada, brought back some very favorable impressions of China.

"I believe there is good and legitimate trade to be done," he said. "Canada will be negligent and unfair to herself if she does not get her share."

Regarding the so-called "recognition" of China in the political sense, Mr. Muir "just does not see how six hundred million people can be given myopic treatment . . . There is every indication that the people of China as a whole are satisfied with their government."

WHEN THE Communist forces on the mainland bombarded the Nationalists on the island of Quemoy, the Toronto *Globe and Mail* ran a series of front-page editorials on "The Folly of Formosa." It spoke of the "friction points" created by Western policy, especially that of the U.S. in supporting the "ridiculous and dangerous pretensions" of Chiang Kai-shek's nationalist "government."

"The U.S., Canada, and others accept his rump regime as the true and only government of China," said the paper. "Britain and others, while recognizing the Communist government of Peking, still admit—in United Nations matters, for example—the right of the Formosa government to speak for the Chinese people. They thus maintain and exacerbate the tension between the two regimes."

The newspaper also took the unusual step of having the editorials reprinted in the New York *Times* as paid advertisements. Reactions from both sides of the border have ranged from "appreciation" to "appeasement," from "congratulations" to "communistic."

AS THE House of Commons recessed its sessions on Sept. 6, Prime Minister Diefenbaker announced that it would probably reconvene in January. The international situation might make an earlier session necessary. But he had hopes that "in this dispute in the Far East the good offices of the United Nations might be invoked."

"I think Canadians as a whole would expect that their representatives will not fail at this time to explore every avenue for the settlement of the grave situation," said the Prime Minister. "It is in this spirit that I suggest that the United Nations might have an opportunity and . . . responsibility in this direction."

Commented Opposition Leader Pearson: "We are not committed in this matter, but we are certainly concerned."

—NORMAN BERNER

CHURCHMAN'S ALMANAC

ANOTHER YEAR GOING

OCTOBER

NOW THE autumn is with us. There is a vast difference between the song of the lonely sower in April and the harvest song of many voices when the seed has brought forth its bounty. Bare and lonely are the fields, save that here and there one sees the corn in shock, minus the colorful pumpkin.

In far-off days it was the time for boys to gather nuts, and dry them on the chicken coop for shucking. I wonder whether youngsters still gather this delectable harvest, which later on translates itself into hickorynut cake and butternut fudge.

And now the lofty white clouds of summer are edged in gray and charcoal as they go cascading down the western horizon. The annual migration of birds is poised. They are restless as they gather in flocks. Their songs are stilled. Shortly one will hear the great monarch of the skies, the wild goose, as he bugles his call for the V formation.

OCTOBER MARKS the bursting forth of amazing colors—the deep red of the maple and sumac, the rusty maroon of the oak. In a lighter vein are the pale yellow of the elm, poplar, and the birch. What great tubes of color are opened to paint the landscape in a breathless tapestry of brilliance.

And so nature enters her annual rest. Four times does the writer of Hebrews speak of the final rest of the believer in death. And so it is that the Psalmist saw this passage of time, and with the coming and the going of the seasons he wrote: "Thou openest Thy hand, Thou satisfiest the desire of every living thing." Let us thank our God that his hand is not clenched against us. Not even against our sins, for here his saving grace comes to heal and to restore.

THE MONTH sees its climax in the observance of the Protestant Reformation. What a world-shaking movement it was. How cruel men are, how blind the church can become. How deep was it mired in fasts, indulgences, and simony.

And then the finger of God rested upon a humble German monk, Martin Luther.

By B. J. STECKER

Entries in this Almanac are for the longitude and latitude of Fond du Lac, Wisconsin, where Dr. Stecker is pastor of Our Saviour's Church. Previous quarterly installments of the Almanac appeared in THE LUTHERAN *of January 1, April 2, and July 2, 1958.*

He sought out his own peace of heart. Vainly did he follow the ways of the church, and still there was no peace within. Only as he turned to the Word of God did he find that "the just shall live by faith." His nailing of the Ninety-five Theses to the solid oak doors of the Church of All Saints at Wittenberg was indeed a turning point in history. It was as though Luther swung wide the doors of time, and men walked forth in the new way of life. His hymns, teaching, his unfaltering spirit will go on as long as men seek God, peace, salvation and honor the Christ of God.

Good month of the harvest, thou art here. Engrave upon our hearts thy lessons of life.

NOVEMBER

THE FIRES of autumn quickly burn out. And now at dusk the skeleton fingers of the trees point up and out. At long last we discover the deftly hidden nest of the birds which sang so sweetly to us in their mating season. But the trees are hopeful, for the buds of spring are already formed, clothed in an overcoat of wax.

Yet not all the fires are banked. There are no sunrises nor sunsets like those of November. Every cloud bank is a flaming cascade of red. Every wisp of cloud is edged in color. The pulse of nature slows down to a hibernation beat. Bedded down with her are the bulbs that come to life in spring.

We have brought in our geranium for slipping. A pot of parsley is on the kitchen window sill. Root vegetables are harvested and stored in the cellar for winter's use. The leaves are raked and placed in mulch bins. Quietly we await the advent of the winter season.

Has anyone ever wondered how many leaves there are on a single tree? How large a forest one single birch could produce? How prodigal is our God, how abudantly he multiplies the sown seed.

In this season of pluses, the church comes to its people with the Every Member Visitation. Jesus taught the stewardship of life, stewardship of time, and of possessions. There are those who resent being told about it. When will we learn that the hand of the infant is clenched, ever grasping, and that of the aged is relaxed, open?

There is so little that we can take with us. There is so much good we can do if we live in the truth of our divine Lord's teachings and commandments. "Give, and it will be given to you; good measure,

pressed down, shaken together, running over, will be put into your lap."

Not of course in dollars. To give a dollar and to expect two in return is a shoddy business. The compassion which Jesus had for the multitudes is put into the petition of the Lord's Prayer: "Thy kingdom come." It must be in our hearts to share. The accounting of stewardship comes later.

SNOWBIRDS from the Arctic are down, they sway up and down in flight like a field of waving grain. The lonely trapper wet and cold tramps his homeward way. Milady must have her furs. November brings us slush and mud. Its rains are abundant, for water is our daily need, and water tables are tremendously important.

We have our first snowfall this month. The flakes are usually large, as though baskets of petals were dropped from heaven. And again—whistling out of the north—they become sharp-edged pieces of ice which sting the face.

Finally the sustained cold comes. Ice forms on ponds, and excited youngsters bring out their skates. Before the mass production of hockey sticks, we used to gather our share in the swamplands with just the right tilted root for the game of shinny. As the month closes in, the restless lakes are locked in ice.

IT WAS at the close of this month that a former generation of Americans turned their hearts in gratitude to God. They did not sit down to our plump, ranch-fed turkeys. They did not have our comfortable churches in which to worship, but they worshiped.

All too often they had to carry firearms with them for the protection of life. They were men of good will and wanted to live in peace with God and man. Their first harvest was not in terms of our present-day abundance and surpluses, but it was abundant, for God was in it.

Out of their strong minds came our culture, liberties, free institutions. Perhaps we have forgotten their faith. That is always the trouble when days come to a crisis. Beyond the indexes of economics, far beyond our program of armaments, our peace and happiness rests in this acknowledgment of November. "It is a good thing to give thanks."

DECEMBER

THIS MONTH reminds us of the relentless march of time. It is fluid, as hard to grasp as quicksilver. It waits on no man or events. How hurriedly do the days succeed each other.

First the week, the month, and then a full year. So here it is, the last month of the year. It has carried off many of our friends. New individuals have come to birth. We come, we go. Corroded are we all, deeper in old habits, or stronger in new resolves.

That is the dynamic fact of life. Rebirth, resurgence, recreation, resurrection are dominant factors in living. We never remain the person we were. God seeks out the best in us. Pity those who kill it at its roots and thus deny themselves the fuller life that he offers.

Nights grow longer but not dismal. There is a strange brightness on a winter's night. The stars shine more clearly in the heavens. Hills and trees are silhouetted against the horizon. The moon is reflected in ice-coated ponds.

Trout streams are edged in ice as they rustle their noisy way to the land of nowhere. The early nightfall finds our homes aglow with friendly lights. They seem to say, "come in." The noises of

winter are strangely different. There are no insects, and there are no birds to sing. But one can catch the crisp rustle of the oak leaves, the quiet whisper of the pines.

Back in memory lane it meant freshly popped corn, apples in the barrel, the cracking of hickory nuts as families gathered around the friendly coal stove. Now the heating plant is in the basement, and our homes are warm every bit. No longer is the parlor closed off and opened up on Sunday nights for courting the girls.

DECEMBER brings the year's longest night. Moment by moment it draws out until the winter solstice is reached. From June 21 to Dec. 21 is not so long in time, yet consider the difference between the rain-drenched garden with ripening strawberries and the jewel-filled garden of a winter's night when the moon reflects the facets of a million newly fallen diamonds.

The Psalmist wondered at this pageantry and wrote: "The heavens are telling the glory of God and the firmament proclaims his handiwork. Day to day pours forth speech, and night to night declares knowledge." In a more tiresome mood Shelley wrote: "If winter comes, can spring be far behind?"

December brings us the Feast of the Holy Nativity. There is no night in the whole year comparable to Christmas Eve. The rapture-filled children . . . the warm compassion of parents as they contemplate their household . . . the good will everywhere at hand.

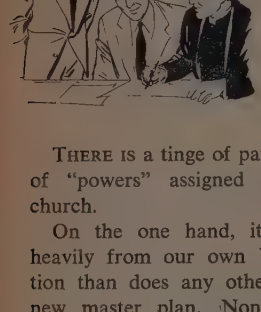
Youngsters come home from college. Other children, grown older, look forward to another visit home. Then there are our decorated homes, the brilliantly lighted Christmas tree. Christmas songs, Dickens' "Christmas Carol," the lovely customs from many lands.

And of course, the Christmas baking, and the Christmas giving. What would one really trade for this feast?

The Christmas story is utter simplicity, yet wise men stumble over it. God come down upon this earth, the Eternal invading our life. Christ incarnate, the only begotten Son of his Father. "Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, begotten not made, being of one substance with the Father, by whom all things were made."

THIS HUMBLE Christ in whose heart there was no guile, in whose flesh no sin. And who in short turbulent years gave the world a ministry of reconciliation. It is he who has given our poor world its only certain hope. And placed the seal of eternal life on our flesh. The Christ who ascended on high, there to reign with God until all things are brought to triumphant conclusion.

Architects Draw Plans for the Coming Church



By FRANKLIN CLARK FRY

A proposed outline of organization of a merged church will be studied by United Lutherans at their convention this month

THERE IS a tinge of paradox on the list of "powers" assigned to the coming church.

On the one hand, it borrows more heavily from our own ULCA constitution than does any other aspect of the new master plan. None of our sister churches has anything comparable in writing, so I suppose that this procedure was natural.

On the other hand, precisely by reason of close resemblance at so many points, this very circumstance serves to point up dissimilarities, in a few places almost black-and-white contrasts.

The best way to see it is by laying the two documents side by side. The one alteration in Section 2 (Internal Relations) is slight but revealing. "Constituent Synods" become "synods" without the adjective.

This looks trivial but is a tell-tale stroke. The church-to-be is not going to be conceived of as a combination of sovereign entities. Here is a quiet way of saying it, no less definite because it is accomplished by the elision of a word.

A REALLY ABRUPT about-face comes to light in Section 4 (Individual Synods and Specific Cases). See what is left out:

"But each Synod retains every power, right and jurisdiction in its own internal affairs not expressly delegated to The United Lutheran Church in America." Once again a subtraction is eloquent, it speaks volumes, doesn't it? That becomes all the truer when you read, and ponder over, what is to be inserted:

"But each synod shall have jurisdiction in its own internal affairs as defined in the synod constitution as approved by the Church."

The church-as-a-whole, in passing on what are to be construed as "internal affairs," is to have the decisive word as to the scope of a synod's functions and responsibilities, retaining the remainder to itself. The end result may turn out in practice, even up to 80 per cent or 90 per cent, to be much like what we have been used to all along, but the principle is reversed.

THE NEW ELEMENT in Section 6 is welcome and refreshing. Simply this passing mention of it gives me, for one,

This article is condensed from the report Dr. Fry will make to the ULC convention in October. Further sections of the report will be published in The Lutheran next week

sense of satisfaction. When the church f the future talks, in the words that ap- ear here, about safeguarding the right se of Word and Sacrament *in all its con- regations*, it will be able to do some- ning effective about it!

When the church of the past and the resent (the ULCA) has uttered almost he same phrase: "protect and enforce s Doctrinal Basis, secure pure preach- ng of the Word of God and the right dministration of the sacraments in all ts Synods *and congregations*," it has al- ways been impotent at this crucial point.

If you ask why our fathers put an in- perable provision like that into their con- titution, the answer is probably that it epresented an instinctive groping out, deep-seated and correct feeling that a hurch (and that is what they wanted o be forming) had to possess such a ond with its congregations, have such hold on them, for the sake of its in- egrity, in order to be a church at all.

What our predecessors overlooked is hat there is no method by which a hurch, the one they founded or any other, can do so in terms of a strictly synodical polity such as we now have, where all authority for supervision of congregations resides in the constituent synods, none in the total church.

The motif that has run all through this composition about "powers" strikes a consistent, final note in Section 9. Instead of the general body being merely an agency through which synods work, as is now the case in the ULCA, the old order of things is significantly turned around. Synods of the future—this is the last chord—are enumerated, along with officers, Executive Council and boards, as arms of the church-at-large.

Executive Council. The question of the name to be given to the chief administrative body of the new church between conventions was quickly settled.

One real merit of the choice, from our ULCA point-of-view, is that it automatically eliminates a chronic source of confusion that has puzzled and nagged at us over the years. We shall never again have to argue, either inside ourselves or among ourselves, in how far the Executive *Board* is a *board*. Executive Council will be clearer as well as more distinctive.

In recognition of the larger size of the church-to-be, membership in the Executive Council will rise to thirty-three. The present count of our own Executive Board, in contrast, is twenty-one. In this one man's opinion, the new total being proposed just about touches the ceiling. It is close to the maximum allowable for the sake of effective operation—if the supervisory group is really to *supervise* as a *group*.

The powers of the Executive Council are cut along the same pattern as those that the ULCA Executive Board has in this post-COS era. In fact, the redraft of Article XI of our constitution adopted at Toronto and later almost unanimously ratified by our synods, has supplied the model. "The Executive Board shall act" —listen to the straightforward, lead-off sentence we have now: "The Executive Board shall act for the United Lutheran Church in America during the interim between conventions of the Church." The JCLU's item No. 1, "Act ad interim in accordance with the policies of the church, with provision for review by the church," as any ear will catch, is practically a direct echo of it.

Synods—Number and Boundaries

Cross-currents have run strongly through the study of the number and

ARCHITECTS PLAN COMING CHURCH . . . geographical boundaries of synods and have often collided. No less than six semi-contradictory factors have been introduced into this single equation. There has been a good bit of ebbing and flowing. It has been no mean achievement, a credit all around, that we have come as far as we have—together.

We agree — unhesitatingly — that a synod does not exist for itself. That is clearer now than ever in the light of the new concept. As a unit, an expression of the church as a whole, it lives and moves and has its being to carry out a function: the shepherding of congregations and ministers. Structure and size and everything about a synod need to be molded to fit that function.

Guide-lines that were thrown out, some more desirable and others less so, rated higher or lower by different individuals and often snarled with each other, were:

1) Each synod ought to have enough bigness about it to give every man, woman and youth who attends its conventions or takes part in its life a taste of the dimensions and dignity, in the best sense of those words, of the church.

2) If small pockets of congregations, several hundred or a thousand miles away from a larger center of Lutheran population, are absorbed into a single synod with it, they will inevitably tend to become little eddies remote from the main stream of its activities. Before long the drift will be toward allowing them to act like sub-synods, more than half self-governing without the independence or vital force needed to nourish their own life or advance the work of the whole church.

3) Adequate support for educational and charitable institutions, both the ones now existing and others that ought to be founded in years to come, must be kept in mind. Always remembering that the church does not live for its institutions but vice versa, and acknowledging that those proper roles have once in a while become confused in a few people's minds, this principle nevertheless needs to be protected.

4) No synod should have more than one theological seminary within its territory. Ideally, the same should apply to colleges too, to avoid divergent loyalties and a division of its financial resources. That was true up to the last stage in the preparation of the table of synodical areas that appears below. The decision to retain the status quo in central Pennsylvania has created an exception. Depending on the future courses of realignment or relocation of colleges in Illinois, another may result there.

5) It is advantageous if synodical boundaries correspond to state or provincial lines. Dealing with welfare laws and the like is simplified.

6) Recognized trading areas were advocated as an alternative by business leaders and a geographer who were consulted. A neighboring district is often linked economically and sociologically to a metropolis in another state.

OUT OF THIS welter of considerations, it was not easy to put the pieces together. We started out with a "rule of thumb," suggested by a sub-committee, placing the ideal size of a synod between 125 and 300 congregations. Within that spread, it was believed that a synod would be large enough to possess strength and stability, being able to provide an adequate ministry through two or more full-time officials, and at the same time small enough so that every parish and pastor would be assured of personal, intimate attention.

This idea has proved to be durable. Only at the most recent meeting of the Joint Commission on Lutheran Unity were conspicuous breaches made in it both upward and downward.

Separate synodical status has been provisionally approved for the intermountain area, Florida, the Maritime Provinces, and Puerto Rico-Virgin Islands among others. The first break through the skylight was for Illinois and eastern Missouri, combining two synods that had previously been scheduled for that region; then for eastern and central Pennsylvania, to keep the territory of the largest two ULCA synods intact, or nearly so; and lastly for Minnesota, minus the Red River Valley.

Here is the face of things to come as it appears through the window to the future:

SYNODS OF THE MERGED CHURCH

Area	Congregations	Baptized Members
Central Pennsylvania	637	322,500
Eastern Pennsylvania	578	378,000
Western Pennsylvania, part of West Virginia	337	162,000
Minnesota	336	192,000
Ohio	315	174,000
Illinois, eastern Missouri	312	204,500
Wisconsin, upper Michigan	283	137,000
Metropolitan New York	188	125,000
Upstate New York	184	110,000
North Carolina	172	62,500
Nebraska	170	78,500
Eastern Montana, North and South Dakota, Red River Valley	169	42,000
California, Nevada, Arizona, Hawaii	166	76,500
New Jersey	163	92,500
Indiana, Kentucky	162	58,000
Maryland, D. C., Delaware	158	109,500
Virginia, part of West Virginia	158	36,500
Ontario, Quebec	140	54,000
New England	139	71,000
Washington, western Montana, Oregon, Idaho, Alaska	130	55,000
South Carolina	130	42,000
Iowa	126	72,500
Saskatchewan, Manitoba, Lakehead region	113	19,500
Kansas, western Missouri, Oklahoma, Arkansas	101	38,500
Georgia, Alabama, Mississippi, Tennessee	96	21,500
British Columbia, Alberta	78	13,500
Texas, Louisiana	70	20,000
Michigan except upper peninsula	66	38,500
Florida	46	15,500
Wyoming, Colorado, Utah, New Mexico, southwestern tip of Texas	44	21,000
Nova Scotia, New Brunswick, Newfoundland	32	7,000
Caribbean	19	6,000
Total	5,818	2,856,500

The church-to-come will start with congregations in all forty-nine states, Hawaii, Puerto Rico, the Virgin Islands and eight of the ten provinces of Canada, with a mission developer in a ninth province, Newfoundland. Prince Edward Island will be the only omission.

The Icelandic Synod and the Slovak-Zion Synod will be given the choice, along with the American Evangelical Lutheran Church and the Suomi Synod, of continuing for a few years longer in their present status as non-geographical synods in the church-to-be or of allowing their congregations and pastors to unite with the appropriate territorial synods at once. The hope of the joint commission is that they will take the latter course.

All the synods of the new church will be *new* synods, whether they have been radically reshaped or keep very much the same contours that they have had within the United Lutheran Church.

PUT WOMEN TO WORK

United Lutherans have many jobs (without salary) for women who wish to spend a year or more in church work. Eleven volunteers entered the program this fall

By SIGURD B. HAGEN

ELEVEN MORE "dissatisfied" women came into the AIDS (Associates in Deaconess Service) last month. It sounds peculiar to describe them that way, but what's a better word for people who dropped what they were doing to spend a full year in church service?

Take Mrs. Louise Proescholdt, of Nutley, N. J., who worked in the same office for 25 years. She's using her office skills now at River Crest, a home for retarded children at Mont Clare, near Philadelphia.

Or Miss Myrle Patschke, of Washington, a cost accountant with the U.S. Geological Survey for 36 years. Now she serves as housemother in the Tiding-Over Home, Brooklyn.

And look at Mrs. Leslie Turner, of Savannah, who operated a physicians' collection agency for 25 years. Today she's housemother in a freshman dormitory at Carthage College in Illinois.

ALL HAD good jobs, what you would call security. But they must have felt less than snug and satisfied to let themselves in for a year of hard work, with little more than board and room for pay.

These women, just beginning their year of church work, follow 29 enrolled during the first year of the AIDS program. Actually only ten are new; one is a repeater. Miss Margaretha Winkler, of

A new AID, Katherine Monsees of Utica, N. Y. Dr. Ralph Tabor, who taught in AIDS training course, talks with her about job she is taking at Konnarock school, Va.

Billings, Montana, signed up for a second year. She had Mrs. Proescholdt's job at River Crest for the past twelve months, and now is serving as secretary and general worker in her own home parish.

Three more from the pioneer class of 12 AIDS who started in August, 1957, have gone into full-time Christian service. Miss Sylvia Schiller, of Rosedale, N. Y., who spent a year with the Lutheran Children's Bureau in Philadelphia, was employed as a secretary in the office of Dr. Henry Endress, director of the ULCA Stewardship Department.

Miss Gunnel Sterner, formerly of Greenwich, Conn., another Children's Bureau caseworker (*see* THE LUTHERAN, *Jan. 1*), entered the Philadelphia Motherhouse to prepare for consecration as a deaconess. Miss Ruth Suckow, of Sudbury, Ontario, who worked a year in the

Children's Receiving Home, Maywood, Illinois, was called to North Austin Church, Chicago, as a full-time worker.

All of the original dozen would have liked to stay on, reports Sister Louise Burroughs, director of the Diaconic Year for the Board of Deaconess Work. But some had commitments. Others couldn't serve so far from home. One got married.

DID THEY FIND in church work the "satisfaction" they had missed in their previous callings? Not exactly, from what they told Sister Louise at a reunion held in Philadelphia at the close of their year.

Some of those assigned to institutional work were dismayed by their experiences. It wasn't at all like what they expected.

Homes for children and the aged, they found, are normally understaffed. Long hours, routine tasks, problems of supplying the physical wants of the charges left little energy or opportunity for spiritual things. Emphasis on religious training wasn't as great as they supposed it would be. Time allowed for worship and devotions seemed short.

But they found much more good than bad, said Sister Louise. And what they found wrong was challenging rather than discouraging. Illusions may have been destroyed, but faith was strengthened.

Two AIDS from Canada, Magdalene Kumm of Ontario and Lily Kuhn, Winnipeg, Man.

"All those who have been AIDS will be enthusiastic recruiters of other women," Sister Louise said. "That's probably the most stimulating product of the whole program—their testimony that this is the great opportunity for women who have wondered how to fulfill their desire to serve the church."

Another result, she said, was that seven of the ten church agencies using AIDS

FOUR OF THIS YEAR'S AIDS ARE GRANDMOTHERS

in the first year asked for more the second year. There can be no doubt that they are needed and wanted.

Of the eleven women who took the training course in August at the Baltimore Deaconess House, four are grandmothers. Besides Mrs. Proescholdt and Mrs. Turner, these are Mrs. Dora Trump, of Norristown, Pa., a pastor's widow, and Mrs. Hazel Goodrich, of North Bend, Oregon, a secretary. Mrs. Trump, with experience as a kindergarten teacher, was assigned as play director in the Brooklyn Tiding-Over Home. Mrs. Goodrich is serving as office secretary in Temple Church, Pennsauken, New Jersey.

Others are all under 30, a fact that encourages Sister Louise to hope some of them will decide to remain in church work after their diaconic year.

All are qualified, by experience and education, for the jobs they are undertaking. Yet none may be fully prepared for situations they will probably encounter. The classic example was what happened to Mrs. Nelda Wickersheim, of Postville, Iowa.

One of the first AIDS, Mrs. Wickersheim was sent to assist at the Lutheran Home for the Aged, Southbury, Connecticut. Three days after her arrival, the matron became seriously ill. Mrs. Wickersheim, a registered nurse, was suddenly in complete charge of the entire home. And she ran it for nearly three months.

Not everyone gets such a rough initiation in AIDS. But there'll be times!

GUIDE TO BIBLE STUDY

THE TEN COMMANDMENTS

1.
YOU SHALL HAVE NO OTHER GODS BEFORE ME

Mary Crandall was in the shower when the phone rang. Her day of shopping had been exasperating. She had found exactly the dress for tonight's dinner. It was black, sheer, with a gold border of intricate oriental design. And she had bought the brocaded evening coat that she had admired last week.

She knew Jim would think it extravagant, but he would admire it and tell her how beautiful it made her look. That made it worth the doing for both of them. She wanted to be beautiful for him always. She loved new and lovely things and loved the admiration they brought her.

It was the shoes that spoiled her day. She had known, after buying the dress and coat, exactly what the shoes must be

By DONALD A. OTTINGER

like. They should be delicate things with just enough interlaced straps to hold her small feet and show off their daintiness.

She visited all the exclusive shops but with no success. At last she had come upon just the right thing, only to discover that they were not available in small sizes. Why did modern women have such big feet?

She had called a taxi and come home. And now, just when she was beginning to calm down and convince herself that her black evening sandals might do, the telephone had to catch her in the shower. She would let it ring. It was probably a wrong number anyway.

She pulled her shower cap down farther over her ears. But she could not shut out the sound. And so, since the ringing persisted and her curiosity could no longer resist, she wrapped a towel around herself and went to the bedroom to answer the phone.

"Hello . . . oh, yes, Jim . . . oh, no! . . . not tonight . . . Can't you put him off . . . Then tell him you'll see him when he gets back from Chicago . . . oh, I know you've probably thought of everything, but it does look so awful for me to go alone . . . Yes, I'll make your apologies and try to explain . . . But, darling, what about a car? I was depending on you to pick me up . . . Jack has the convertible . . . Oh, it's some kind of a fraternity party or something . . . I simply can't wear my new dress in the station wagon . . . Oh, yes, I got it this afternoon and it is beautiful . . . All right . . . 'Bye."

AFTER JIM finished talking with his wife, he took the file folder on the Bridges' account and soon became lost in its details. Joseph Bridges would be there in less than an hour and there was much to be done before he arrived.

This was the biggest deal the company had ever attempted. It must be handled well. If it went through, it would mean a long-term contract that would bring in millions, and would certainly put the Crandalls at the very top.

Jim Crandall smiled as he thought of the small-town boy he had once been, and how his mother and father had had to make every dollar stretch to the breaking point. Maybe "money wasn't everything," as they had always insisted, but it certainly made "everything" possible. There wouldn't be anything he could not buy now. He had arrived.

AT THE exact time Jim and his wife had been talking on the phone, Jack Crandall's date was wishing she could get home again. Ellen had been flattered to have this popular and wealthy college boy come all the way down to Heightstown to take her to the fraternity cocktail party. But she had not known it would turn into a drunken brawl.

She wished she could just leave without him, but how could she? She had not even brought any money with her. Only by nagging until Jack got quite angry, and with the help of one of the other couples, did she finally get him to drink three cups of black coffee so they could start home.

Every now and then on the turnpike they struck a pocket of fog. Ellen watched the speedometer as it moved from 60 to 70, then 80, and finally 90. Coming out of a bank of fog she saw the back of the truck directly in front of them. She screamed, but too late.

JIM CRANDALL had told his secretary he was not to be disturbed under any circumstances. So when the phone on his desk rang he was greatly irritated. However the urgency of the message soon

had him making a terse explanation to Mr. Bridges as he grabbed his hat and coat and ran to the elevator.

He went for Mary first, of course, and then drove as fast as possible through the evening traffic to the hospital. But it was too late.

It was all over. Jim and Mary Crandall sat in silence in the small waiting room of the hospital. The doctor had told them their boy had died in the ambulance after the accident. The girl had been dead when they found them.

Strangely, Jim thought of the new contract he had signed less than half an hour before. Mary ran the tip of her brightly enameled finger nail over the brocaded design of her coat. Her voice broke as she spoke, "God, forgive us."

THE FIRST COMMANDMENT

THE PEOPLE of Israel were constantly tempted to forget the God who led them out of Egypt. They were surrounded by people who had various religious practices. Sometimes it seemed profitable to turn to some of these foreign gods.

It was much easier to attach one's devotion to a tangible object than to a Spirit who often seemed to exist only in the mind of their leader. Even a golden calf, molded by the hands of the people themselves, sometimes seemed more worthy of worship than their unseen God.

The first commandment was given to prevent this straying from the worship of the Lord. Time and again the people had to be reminded. Sometimes they became confused and were not able to distinguish their own God from the many gods of their neighbors.

ONE CAN ONLY worship that which is *first* in his life. If God, then God. If not, then whatever else he chooses to make supreme.

In the old days the worship of other gods was directed to foreign deities, or animals, or astronomical phenomena, or persons. These are not the dangers that confront us now.

When we forget God, it is often for some coveted desire or satisfaction of pride. We become devoted to acquiring money, or enjoyment of pleasure, or gratification of physical desires.

Not infrequently a family whose life was centered in the church, and whose children were regularly a part of the church school, discovers that it has become disunited. Parents have found other interests demanding so much of their time that their early devotion to Christ and his church is forgotten. Young people, sensing the indifference of their parents, seek new thrills and accept other gods.

The First Commandment is no less for us than for the people of Moses' day. And the consequence of disobedience is the same. If we lose sight of the Creator and forget our duty to God through Christ, when we allow our first devotion to be given to things rather than the high calling of God . . . we, too, are guilty.

MUCH OF THE TROUBLE in the days when I could not hear God's voice was that I was not really listening.—JOHN BAILLIE in *The Idea of Revelation in Recent Thought* (Columbia University Press)

WORSHIP NOTEBOOK

NEW LIGHT ON OLD FORM

CHRISTIANS PARTICIPATE in the worship of the church with varying degrees of understanding. Only a handful bother to dig deeply into a fuller appreciation of its meaning.

I've recently come upon a volume which offers an opportunity for deeper digging. It is entitled *More About Luther* and is the second volume in a series of lectures at Luther College, in Decorah, Iowa. One lecturer is Jaroslav J. Pelikan, professor in the theological faculty at the University of Chicago. As co-editor of the English edition of Luther's works he is especially well qualified to write on "Luther and the Liturgy."

It's obvious from the beginning that the lecturer is going to enjoy dealing with his subject, ". . . I have found that liturgics is better than adrenalin for raising blood pressure." Then the writer proceeds to his first point: Luther was a Catholic (please, not Roman), and in Luther's thinking on worship there is first "Catholic Substance."

By this he means that Luther knew the value of forms of worship. Ceremonies, for Luther were matters of indifference theologically, but he was not indifferent to ceremonies.

Some people are of the opinion that the Lutheran Reformation substituted the authority of the Bible for the authority of church and tradition ". . . In liturgical matters this theory does not apply at all . . . Luther insisted in his *Formula of the Mass,* Scripture has not defined the forms we are to use."

Luther could keep certain forms, ceremonies, and gestures not because they were commanded by the Bible but because they were not unharmonious with the Gospel. Kneeling to receive the Lord's Supper is quite proper, and today the Lutheran church almost universally keeps this custom.

IN OUR worship, said Luther, we rightly use many of the forms of the past to show our historical continuity. The Kyrie and the Introit (Luther suggested using a whole psalm, not simply a psalm verse) identify us with those who have lifted their hearts to worship God in bygone days.

The church year was to be retained for, he said, "we do not want to discuss ourselves at all, what we have or have not done, or what we should still do or refrain from doing. But we want to discuss the ground of our faith. We want to come out of ourselves and to go into this article (the second of the creed), in order to learn what this Man has done for us."

To do this, what we do must be done intelligently, and for that it is necessary that the people can understand what is going on. Luther put the mass into German. He wanted music to fit the words, not slavish adherence to old patterns. "Both the text and the notes, the accent, the manner and the gestures must proceed from the real mothertongue and voice. Otherwise it is all an imitation, like the behavior of the apes."

In all this, Luther was, in the best sense of that much maligned word, truly Catholic.

BUT LUTHER was also a Protestant, and against what the writer calls "Catholic

Substance," he then proposes Luther's "Protestant Principle." Liturgical matters are of indifference "and it is legalistic to demand conformity to particular rites and ceremonies." "Luther," says Pelikan, "never tires of asserting his Protestant principle that New Testament believers have freedom in liturgical matters."

His next point will set a lot of people back on their heels. "Those who are truly earnest about their Christian profession require a minimum of forms in their devotion, and ritual must not be permitted to interfere with their free worship."

"The more serious a group of people become about their Christian profession, the less liturgy they need—the exact opposite of much liturgical theory today!"

AS IF THAT is not enough to make us all think of adopting Quaker methods, the charge is then made that liturgies "have frequently made Scripture peripheral in worship and they must be so reconstructed as to ensure the centrality of Scripture." This is not to mean that Luther wanted worship to be simply education, but "the principle purpose of any service of worship is the teaching and preaching of the Word of God."

Pomp is out. Luther had nothing but scorn for "chancel prancers." "Everything they do is animated by a concern not for teaching or exhorting but for performing." For them it is enough to read or chant or roar in a certain way. "It does not even enter their mind to ask what had been read and chanted, or why it had been read and chanted."

Liturgy or church polity does not ensure the continuity of faith. Faith alone does that, faith which is nourished by Word and Sacrament. The observance of events and facts must have their end in the piety of the people; and art and culture are not the end of worship, only its servants.

All this, says Pelikan, sounds as if "Luther was talking out of both sides of his mouth at the same time." Yet there is here a particular genius of Luther. He recognized that there could be a genuine harmony of catholic substance and protestant principle, and to the discovery of this harmony, the lecturer adds his own suggestions.

FIRST HE PROPOSES that our churches must give more serious attention to liturgical forms. Ritual is a part of every moment of our life. There it has meaning.

Often the church's ritual is outmoded. The forms we use are useless unless significant. That they frequently are not significant is evidenced by those who want more and the others who want less. New forms, whatever they may be, ought to take into account "the authority of Scripture in relation to the tradition of the church."

The church is not interested in building quaint little antique shops. What we do and say and think must speak to this age. Thus we are to be concerned not only with making religion a rationalistic process. Here, as the editor of THE LUTHERAN pointed out (Sept. 10), psychology enters the picture. But this does not mean that we divorce ourselves from the past. When all else in our society betrays little real tie with history, the church which worships God who is the same "yesterday, today and forever," must give the stability of timelessness.

The calendar has to be rethought too. Mother's Day, suggests Dr. Pelikan, should be a church celebration honoring her who is, according to our confessions, the Mother of God. By giving recogni-

tion to Mary who said, "from henceforth all generations shall call me blessed," we can honor the mothers of our parishes as well.

Christmas, wrapped up in Santa Claus and Rudolph, might well be observed as a religious festival on the forgotten day of the Epiphany, which makes sense to us who are Gentiles. And finally the church must bring into its fold modern artists who can reflect the glory of God if they are but brought to know him.

But all this is a capsule, a taste of some real solid thinking. Don't take my word for it. Read the book yourself.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Care of widow

QUESTION: For more than nine years my husband and I have lived with a widow, in a farmhouse which she owns. The widow offered us the privilege of living here, and the "rent" was to be our undertaking to remain at home in the evenings, to save her the expense of having someone stay with her.

Later this woman's schoolteacher sister retired and came here to live also. About that time the widow placed herself before us as an object of pity in order to get part of her support. In fact, at times she had very little to eat, and for years we shared our food with her. We also helped with the things that had to be done about the place just as if we were part-owners. Later someone had to be employed to care for the widow.

Several months ago the teacher-sister told us she had the impression that we had contracted to care for her sister when she should become helpless. But our obligation had already been more than met. It appears that the widow had not told her people about a part of the agreement. Now there is dissension over the whole matter. It appears that we should leave here, for we cannot assume responsibility for the old lady.

REPLY: Your agreement with the widow seems to have been honorable, but weak at one point. Everyone is at liberty to enter into his living arrangements and to incur whatever obligations he chooses, provided he can live up to them. But such agreements ought to be put into writing, and properly signed. Having outside witnesses might suffice, but people can die or move to distant points. If you now had such a document in your hands it would serve you well to place yourselves above reproach. As matters have developed you have on your hands an unpleasant situation.

Inasmuch as you have discharged your obligation, and even gone beyond, you are at liberty to leave or to negotiate some arrangement which you can carry out. If you decide to leave, try to do so without further unpleasantness, and allow adequate time for these people to make a suitable arrangement. If this widow's relatives had been informed of the terms of your original agreement, unpleasantness could probably have been avoided.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

SOME BOOKS FOR PREACHERS

THIS SECTION this week is for clergymen only. Other readers are requested not to proceed beyond this sentence. Trade secrets are about to be discussed.

Just between ourselves (now that we preachers are alone) it must be admitted that some preachers get their sermons from books. That's why the books are published.

There was a notable case recently of a famous American preacher whose book of sermons was published after he died and wasn't around to protect himself. The publisher had to withdraw the first edition when it was discovered that a sermon in it was plagiarized from a famous British preacher.

THE BEST PREACHERS read many books, pick up ideas here and there, and work them into new patterns. Their sermons are sufficiently original so they can be published for other preachers to read. But numerous preachers don't take time or don't have the inclination for extensive reading. Sometimes they repeat their old sermons in different words, or borrow heavily from some particular sermon by another preacher.

Numerous Lutheran pastors preach each Sunday on the gospel for the day. This solves the problem of what to preach about. These men are fortunate this year, for there have been (according to my recollection) five new books on church-year preaching in 12 months. But before coming to these, here are a few on preaching in general.

ONE, DUE for publication on Oct. 6 is *Power in Preaching* by W. E. Sangster (Abingdon, 110 pages, $2.25). It sounds like lectures at a "workshop" on preaching, which it is, but not routine lectures.

Dr. Sangster, a British Methodist, first defends the importance of preaching. A modest man, he says, while writing his Sunday sermon, is justified in whispering to himself, "Nothing more important will happen in this town this week than the work I am doing now."

Then come six sharp chapters of good advice about a sermon—"keep to centralities," "work at it," "make it plain," "make it practical," "glow over it," "steep it in prayer." Results are guaranteed to pastors who read this book thoughtfully.

A technique book, published April 16, is *Reaching People from the Pulpit,* by Dwight E. Stevenson and Charles F. Diehl (Harper, 172 pages, $3). It is mostly about the tone of voice and the physical manner of speaking. The book will be valuable only to readers who aren't satisfied with themselves and are willing to work hard for improvement. It is a self-help book and calls for the use of a tape-recorder. It advises a minister on how to use his imagination as well as his voice.

Preaching the Christian Year (Scribner's, 243 pages, $3.75, published last Oct. 15) is a "theological analysis of the great themes" of the liturgical seasons. Its eight authors are Episcopal clergymen (five are professors) and their chapters vary according to interests of the writers.

Dr. Frederick C. Grant's chapter on "Preaching in Holy Week" includes considerable scholarly analysis of the sources of the passion narrative. Dr. Theodore P. Ferris of Trinity Church, Boston, has six pages of sermon outlines in his treatise on the Trinity season. The average for the eight chapters is high, and few preachers could fail to get at least a half-dozen useful sermon ideas.

There is no intrusive scholarship but plenty of homiletical perspicuity in *Teaching Sermons,* by W. K. Lowther Clarke, a British book marketed in the U.S. by Macmillan ($1.50). Mr. Clarke gets a sermon for each Sunday, each day of Holy Week, and a Seven-Words series into 170 pages, which indicates that he doesn't sprawl much. This is biblical preaching but close to today's life, a fairly unusual combination.

MOST AMBITIOUS project in this classification this year is *The Sermon and the Propers* (two volumes, totaling 446 pages) by Fred H. Lindemann, a veteran Missouri Synod pastor, published by Concordia on May 15 (Vol. 1, Advent and Epiphany, $4; Vol. 2, Pre-Lent to Pentecost, $4.50). There will probably also be a volume or two for the Trinity season.

Dr. Lindemann constructs a harmony of the propers for each Sunday, including all major and minor festivals, with background liturgical data. There are extensive sermon outlines, usually on both epistle and gospel, and full sermons for some Sundays, including a half-dozen translated from Johann Gerhard.

Obviously Dr. Lindemann is more at home with Gerhard, chief 17th century Lutheran orthodoxist, than with T. S. Eliot. The book is concerned wholly with biblical events, without a glance at people in their peculiar present-day problems, and therefore will be as valuable in 100 years as it is today.

A PREACHER would probably get schizophrenic if in the morning he reads Dr. Lindemann and in the afternoon Dr. David A. MacLennan, a popular Presbyterian pastor whose book is entitled *Resources for Sermon Preparation* (Westminster, 239 pages, $3.75). This is a collection of "thought starters" grouped according to seasons of the church year, with more emphasis on the psychology of present-day Christian than on biblical theology.

The book is based on material used in the author's column in *Church Management,* so many of these sermon suggestions may have already been heeded by many preachers.

Somewhere between Lindemann and MacLennan comes Edwin C. Munson, an Augustana Church pastor. His *Through the Year with Christ* (Augustana, 383 pages, $3.50) is a collection of sermons on the gospels for the day, all clearly outlined (Sexagesima, "Hearts"—1) There are hard hearts. 2) There are shallow hearts. 3) There are overcrowded and weedy hearts. 4) The good hearts).

This is good parish preaching, definitely addressed to the people in the pews and based on earnest, nonscholarly biblical study.

THE FALL CROP of miscellaneous sermon books is just beginning to come in. Among the first is Dean Inge's *The Things that Remain* (Harper, 140 pages. $3. Published Oct. 1). Friends of Dr. Inge have been working through his papers since he died in 1954 at age 94. During 23 years as dean of St. Paul's, he had preached many sermons in the cathedral, and this collection of 20 no doubt represents his best.

Dean Inge was a thoroughly modern man who struggled to defend the Christian faith against its numerous 20th century opponents. These sermons are rather solemn little essays on high themes: "The Doctrine of the Trinity," "The Uses of Pain," "The Nature of Religious Faith." The dean, fed on Platonism, is not an especially congenial person in a neo-orthodox postwar world, but he is not yet ready to be filed away among the fathers. G. E. R.

overseas

Theologians are busy writing

SWEDEN: Malmo. Sept. 9.—THE CRISIS in the Church of Sweden, climaxing in the conflict on the ordination of women, will perhaps create a theological revival. This revival may center at Lund.

There was a time when Lundensian theology became world-famous through Gustaf Aulen and Anders Nygren. Their successors as university professors, Ragnar Bring and Gustaf Wingren, have not been silent in the past, but never wrote or spoke so fervently as this year. They took an active part in the present controversies.

One outcome of this renaissance of Lundensian theology is a new series of small, popular theological books, started at Lund this year under the title *Ordet och Kyrkan* (The Word and the Church). The first volume (37 pages) is by Wingren and called *Kyrkans ämbete* (The Ministry of the Church). Wingren maintains that the ministry of today did not exist in the Bible. It was created by the Reformers.

The rules for it are not of divine origin. Everything that serves the purpose of the Gospel may be freely used. There is no need of seeking permission for it from the Bible. This is said against those who claim to find the words and rules of the Bible definitely prohibiting the ordination of women in the church.

The second volume of this Lundensian series, published a few days ago (75 pages), is by Professor Bring and called *Bibelns auktoritet och bibelns bruk* (The Authority and Use of the Bible). It explains the Lutheran way of Bible interpretation, motivated by the Bible itself. The Bible is its own interpreter (in Roman Catholicism the church is the interpreter). Man is and should always be judged by the Bible. There is no escape by trying to obey biblical rules. As soon as we pretend that we obey, we place ourselves above the Bible instead of being judged by it.

Consequently there is no possibility of finding permanent rules in the Bible, for example, on the questions of whether women should be permitted in the ministry or if the divorced should be allowed to remarry. If we pretend to obey a biblical rule, there is immediately another to judge us. The main message of the Bible is that we are justified before God not by obeying rules but by faith in the work of Christ.

In our Swedish situation it has become necessary to restate this Lutheran interpretation of the Bible against a non-Lutheran legalism that has come into our church in Lutheran disguise but with its contents from Roman Catholicism and left-wing Protestantism, both being legalistic in their reading of the Bible. This non-Lutheran legalism accuses the other side of being liberal, but liberal theology had quite another way of reading the Bible, as Bring seeks to show.

BESIDES small books or essays, Bring and Wingren have each published this year a larger book of theological scholarship. Bring published a 318-page Commentary on St. Paul's Letter to the Galatians (*Galaterbrevet*). There are strong parallels between the struggles of Paul against the Judaists, related in this letter, and the present fight against Lutheran legalists. Bring has something of the spirit of Paul, even that of being so profoundly involved in the problems that he finds it hard to write clearly and fluently.

Wingren has published a first part of a dogmatic, called *Skapelsen och lagen* (The Creation and the Law, 224 pages).

The second part will be called The Gospel and the Church. There is in our present crisis real need of a right distinction between gospel and law.

A third Lundensian theologian, Folke Holmström, associate professor at the university and a high school teacher, has come directly into the controversy on the ordination of women and published a 200-page book, called *Kvinnliga präster inom svenska kyrkan?* (Women Pastors in the Church of Sweden?). Holmström is extremely eager to show that the opposition of Bishop Nygren, Bishop Giertz, and others to the ordination of women is out of step with the Lutheran confession of the church of Sweden.

Holmström stresses that God did not stop communicating with men with the revelation given in the Bible. In our time he is directly speaking to the women who feel that they are called to the ministry.

Meanwhile the church assembly that will have to say "yes" or "no" to the government bill permitting ordination of women, started its work on Aug. 30. It divided at once into subcommittees. The subcommittee that is dealing with the main question is chaired by Bishop Hylander of Luleå. Bishop Giertz will probably be the strongest opponent within the subcommittee, the majority of which will however probably be willing to accept the bill. The forecast is that there will be a majority in the whole assembly for the bill.

—STEN RODHE

letters to the editor

More on birth control

SIR: We need more sensible, forthright statements like this (*"Conclusion" in* THE LUTHERAN, *Aug.* 20) . . . Your comments are in the direction that Martin Luther himself would unhesitatingly take.

Philadelphia F. RAYMOND HEUGES

SIR: . . . a much-needed warning, not only to the Roman hierarchy but especially to many Protestants who are not alert . . .

Springfield, Ohio MEADE A. RUGH

SIR: The Catholics are taking our country over and I'm concerned how we Protestants sit by and do nothing because we are either unable or unwilling to apply the same tactics they use . . .

(MRS.) ETHEL DOWNS
Mansfield, Ohio

SIR: Speaking the truth is necessary although it is not always popular. The time has come for us to point out openly any evidences of aggression in the field of religion even as we point it out in the United Nations . . . Protestants do not regard Roman Catholics as enemies, but as friends, but we don't like to have our friends take unfair advantage of us . . .

Urbana, Illinois WILLIAM BETTS

SIR: I agree with your judgment as to the impropriety of a sectarian religious morality being imposed on the citizens of our democracy by fiat or administrative order. But I would also question whether in all cases religious groups ought to take recourse to the legislative instrumentalities of the state to enact their judgments even though they be the majority . . . A church should recognize that it serves its purpose best by using the methods of persuasion, by winning inner commitment from its members and those who would be influenced and inspired by the personal witness of the devotees of that faith . . . This would not apply only to the birth control situation, but as well to Protestant efforts to win laws that will outlaw games like bingo, or combined Protestant and Roman Catholic efforts to achieve through the law compulsory Sunday closing . . .

(RABBI) ARTHUR GILBERT
New York, N. Y.

SIR: Where is everybody going to live if the birth rate keeps zooming? At the present pace the world will soon be hopelessly overpopulated.

JOHN DRAKE
Chicago

Hartsville Mission to Complete Organization Oct. 5

By WILLIAM C. ROEGER

NORRISTOWN—Newest congregation in the Norristown Conference is Redeemer Church, Hartsville. This is the name of the mission organized in the Warrington-Hartsville area of Bucks County.

The charter of the new congregation was opened on the first Sunday in September with 71 charter members signing in the first week. Organization is scheduled for the first Sunday in October.

Synod's Home Missions Director Orval C. Hartman joined Mission Developer John W. Hendler on charter day.

Services began in the Hartsville Fire House in April of this year.

PEACE CHURCH, Tohickon, now 215 years old, broke ground recently for the first church building of its own in its long history.

Currently worshiping in a union church at Weisel, the congregation was one of two such churches served by Pastor Merwyn L. Shelly. Both rescinded the union church arrangement. The other, St. Matthew's, Kellers Church, has purchased the former union church edifice.

Peace congregation is erecting a large, fully equipped $250,000 church, complete with church school facilities, near the village of Hagersville.

Telford Home Becomes Reality

PROGRESS toward construction of the new North Penn Lutheran Home at Telford, authorized by the Ministerium of Pennsylvania at its last convention, has been made during the summer months.

Official name will be "The Lutheran Home at Telford." Twelve congregations are sponsors of the project.

They include: St. Peter's, Hilltown; St. Luke's, Dublin; St. Matthew's, Kellers Church; Peace, Tohickon; St. Andrew's and Trinity, Perkasie; St. Michael's, Sellersville; St. Paul's, Telford; Emmanuel, Souderton; Little Zion, Indianfield; Jerusalem, Almont; and St. John's, Ridge Valley.

Plan of organization calls for formation of a corporation, consisting of the pastor and two official lay representatives of each congregation. This group meets once a year to elect 15 members of the board of directors.

The first board of three pastors, three laywomen, and nine laymen was elected recently. First president is Dr. Charles F. Brobst, pastor of Little Zion Church, Indianfield. A site has been purchased at Telford, an architect has been retained, and plans are underway for a financial campaign in January, 1959.

North Wales Church Expands

ST. PETER'S CHURCH, North Wales, a congregation currently without a pastor, is planning to increase its membership by 100 per-

St. Peter's, North Wales, buys property
Sellers and purchasers sign deed

sons before the end of the year and is making arrangements for expansion.

Purchase of a property containing office and apartments immediately adjoining the church grounds assures the congregation of added room when needed. The property is expected to become self-liquidating through income from rentals.

St. Peter's, founded in 1776, draws its membership from rapidly expanding suburban areas under development along the northwestern periphery of Philadelphia. It had been served until this summer by the Rev. William Ward, now a member of the faculty of Augustana College, Rock Island, Illinois.

VACATION CHURCH SCHOOLS were held late in June and early July this year because of the late closing of the public schools, made necessary by the unusually bad weather last winter.

Grace Church, Hatfield, scheduled the vacation church school late in August and reported a notable increase in enrollment.

WILLARD U. BAUM, choirmaster at Trinity Church, Perkasie, for more than 30 years, resigned recently. Congregational recognition of his long services has been planned. Taking his place is Mrs. David A. Fischer, a graduate of St. Olaf's College, Northfield, Minnesota.

LITTLE ZION, Indianfield, appointed a "scholarship committee" of the congregation to represent the parish in enlisting and assisting candidates for full-time church service.

ST. MARK'S CHURCH, Conshohocken, was the first church in the area to air-condition its church building. Attendance was more than doubled over last year.

Leaders Are Trained

NORTH PENN Lutheran leadership training school is in progress at Emmanuel Church, Souderton. Time is Tuesday evenings, Sept. 23 to Oct. 28.

Courses offered include "the new liturgy" and "the new hymnal" by Dr. William R. Seaman, secretary of the Joint Liturgical Commission; methods courses for intermediates and adults; "our denominations and their Reformation origins"; "the Book of Revelation"; "the Book of Genesis," "the Christian and his prayer life"; "facts of life and love" (for teen-agers), "the church and parish education," and "missions today."

Oreland Congregation Breaks Ground for New Church

By CARL W. WEBER

Architect's design for new Christ Church in Oreland
Congregation is building on new site

PHILADELPHIA—Christ Church, Oreland, broke ground Sept. 14 for a new church and educational unit. The service concluded the planning phase of a project begun three years ago.

At the time, the congregation found that it needed more room and eventually agreed that instead of adding to its present church it should build

PA.: PHILADELPHIA . . .
on a new location. Members of the church, Mr. and Mrs. J. Mervin Rosenberger, donated a 3½-acre site on Pennsylvania Avenue for the building.

Of contemporary design, the church will seat 350 in the nave, 30 in the choir. A basement holds church school departments. The educational office houses offices and provides adequate Sunday school space. Cost of the building is $187,000. A second wing can be added later to the educational unit.

Christ Church was founded in 1903, called its first pastor in 1940 and is currently served by the Rev. Kenneth W. Zimmerman. Its present membership is 600, with a Sunday school enrollment of 375. Two fund-raising campaigns in preparation of the relocation have yielded $150,000 in pledges.

SPEAKER at the fall rally for ministers, laymen and students at Eastern Baptist Theological Seminary was Dr. Edmund A. Steimle, of Philadelphia Seminary.

TABOR CHURCH, Philadelphia, is planning to renovate the building as a 60th anniversary project . . . St. John's Church, Mayfair, is introducing the new liturgy this month . . . St. Paul's Church, Lansdowne, scheduled a special service for Oct. 1, National Day of Prayer.

Building Activities Brisk in Susquehanna Conference

By ROBERT E. PICKING

WILLIAMSPORT—New buildings were being planned or in the process of being completed in several conference areas late this summer.

St. John's Church, Espy, plans to spend $30,000 for a new educational building and $5,000 for remodeling the parish house.

St. John's Church, Bellefonte, purchased a seven-acre tract at the edge of the community as a church building site.

Holy Trinity Church is building a $200,000 educational building in Berwick. The modern, one-story building will be dedicated Oct. 19 by Synod President Dwight F. Putman and will be used for worship services until a new church is built. The congregation completed a parsonage on a two-acre plot in June. Pastor is the Rev. Arthur Lawver.

Grace Church, Jersey Shore, has com-

Vacation Bible school pupils crowd lawn in front of Christ Church in Lewisburg
Attendance in five departments was 450, staff was made up by 70 adults

pleted plans for a $40,000 educational building.

Salem Church, Liberty Valley parish, built a parish house mainly through volunteer labor. Men of the congregation erected a building valued at over $20,000 which contains a large fellowship hall, kitchen, and parish school facilities.

Groundbreaking for a $366,000 building, containing sanctuary, chapel and educational wing was held at St. Mark's Church, Williamsport. President J. Ray Houser of Waterloo Seminary, a former pastor of the congregation, preached.

St. Paul's Church, Herndon, is engaged in a $15,000 renovation project.

A $12,000 renovation project is in progress at Messiah Church, McEwensville.

Service Book Gains Ground

MANY CONGREGATIONS of the Susquehanna and Juniata Conferences are already using the new *Service Book and Hymnal.* Those not yet using the book seem to be planning to use it in the near future.

Use of the first and second settings seems to be equally divided among the congregations reporting. Only a few of the ministers currently using the new book are chanting the service.

ANNIVERSARIES were on the calendar at Grace Church, Sunbury (the 60th of the congregation—Sept. 19-21), and Pine Street Church, Danville (the 100th of the cornerstone laying of the church—Oct. 19-26).

VACATION CHURCH SCHOOL was well attended at Christ Church, Lewisburg, Pastor George K. Bowers reported.

More than 450 were enrolled in the two-week course. It took 70 staff members from the congregation to supervise five departments of Bible study. As a special project, the school received money for benevolence on the 40th ULCA anniversary.

The men's organization of Christ Church is planning a "spiritual treasure hunt" for this fall in which family devotions will be emphasized. A series of weekly "point of power" prayer gatherings in the homes of parishioners, an evangelism visitation, and family worship will be included in the program.

Introduction of Service Book Continues with Good Success

By ERNEST J. HOH

LANCASTER—The new *Service Book and Hymnal* still dominates church life in this area. More and more churches are beginning to use the new service.

Some are giving special attention to the study of the hymnal. At one church, a special program entitled "Gold-mining in the New Hymnal" featured explanations of the hymnal by the pastor and a discussion of music styles represented in the church music by the director of music.

The Lutheran Pastoral Association of Lancaster County will highlight the occasional services contained in the new book. Prof. Francis Reinberger of Gettysburg Seminary will speak on the Order for the Baptism of Infants, at the October meeting.

In December, Dr. Ernest J. Hoh will present a study of the Order for Confirmation. Pastors George DeFrehn and G. Martin Ruoss will analyze the services of marriage and burial.

An innovation this year will be a series of breakfast meetings beginning at 8:30 A.M. The Rev. Richard Rutter, pastor of St. Paul's, Millersville, is the newly elected president of the association.

WITH THE coming of September, Lancaster churches realize that they are on the home stretch of their stewardship effort with four months remaining to complete the tasks they set out to do at the beginning of the year. "Double apportionment" will receive a great deal of emphasis along with planning for stewardship campaigns effective next year.

REPORTS of the conference United Lutheran Church Women announce the gain of almost 500 additional members in one year and the largest income on record. The unified program is gaining ground.

Portrayal of Bible stories through puppet plays or drama presentations is becoming a popular feature of religious instruction

Plays Are More Than Play

CHANCES ARE that as these lines are being written, all across the United States and Canada hundreds of Sunday school classes and young people's groups in United Lutheran congregations are engaged in planning dramatic portrayals of religious stories.

It doesn't take expensive props to stage an effective presentation. Some groups found that the corner grocery store could provide the essentials—potatoes, cucumbers and apples—for puppet heads while wornout socks and a piece of scrap material became the clothing (*see left*). Others have gone into more ambitious stage productions.

DRAMATIZATION may range all the way from a simple speech or motion choir for primary pupils to puppets, marionettes, shadow plays and full-fledged on-stage dramatic presentations.

But all have one thing in common: While enabling even large groups to participate fully in the project, they encourage imaginative study of Bible stories and religious events. In the case of the young people of First Church, Cedar Rapids, Iowa, shown on our cover, research and study for a shadow puppet show prepared for Lent meant much delving into biblical history. As the Rev. Roger A. Johnson, at that time assistant pastor of First Church, pointed out, drama should play a more important role in the church.

"It gives the layman a chance for self-expression that he doesn't usually get," he said.

"Young people in particular are afraid to express their faith. In the guise of characters in a dramatic setting they are given an opportunity for expression of faith they don't have in a real life situation." At the same time, dramatic presentations help make biblical events meaningful to the congregation and present their message in a new light.

A variety of common vegetables and fruits, water colors, buttons, needle and thread are raw materials for expressive puppet heads

BECAUSE of their educational value, recourse to drama as a tool of religious instruction is being advocated by parish education experts.

Parish School, published under auspices of the Board of Parish Education, outlines suggestions for the use of creative dramatics in the classroom in its October and November issues.

Making and using of puppets was popular project in ULC camps (above). Below: Mrs. Earl Haase, an Ontario pastor's wife, took course in puppetry to produce this Bible character

A WARNING NOTE is in order as church groups begin looking to stage productions as a form of expression of faith, *Parish School's* forthcoming article points out: "Let's be sure that the reason for returning to drama is sound and that our motivations are thoroughly Christian. Drama must be used only for Christ's sake. Any other purpose in the church is to prostitute the art."

Also, "if drama is the returning prodigal son of the church, we must not frighten him away with poor treatment after the open-arms welcome." Such ills as "low artistic standards, inexperienced directors, untrained actors, inadequate equipment, poor plays, worse production, and confusion of purpose" may turn any well-intentioned project into dismal failure.

To avoid such pitfalls, congregational and Sunday school groups will be well advised to fit dramatic productions to the means at hand. Creative drama is "essentially a dramatized narration of an event in a more or less spontaneous manner, concerned chiefly with making a narrative real to participant and observer."

IN LOWER school grades, this may mean simply to resort to the "let's pretend" routine —letting pupils pretend to be part of God's creation. As classes progress, more elaborate forms can be tried.

Resource ideas and a listing of available material are contained in *Young Adult Idea Book* No. 1 of the Parish Education Board.

Professional approach to puppet plays used in religious education is shown in film series prepared by Protestant Radio Commission

Attendance at Record High for Beisler's 1958 Season

By RALPH I. SHOCKEY

TRENTON—Camp Beisler completed the biggest enrollment year in its history. The nine-week season had 688 campers, an increase of 92 over last year. Camp Director John Miller reported that the increase was due to the all-time high in senior and leadership camps. The leadership group was more than double its 1957 size.

Sixty-seven per cent of the synodical congregations sent campers, ten of them for the first time.

Small-group camping emphasized in this year's camping program necessitated a larger staff. A total of 24 pastors and 51 group leaders and instructors served.

St. Mark's Church, Trenton, had the largest group—29 enrolled.

Total disbursements for the season was $28,690. A contribution of $5,000 was given from the synodical budget toward expenses.

Leaders Need Training

LEADERSHIP TRAINING SCHOOLS are being started in various communities throughout the synod. First school was scheduled for Grace Church, River Edge, from Sept. 22-Oct. 27.

Second school will be for the churches in the Trenton area in Trinity Church, Trenton, Sept. 30 through Nov. 7.

Other sessions are planned by the Hudson County Lutheran Pastoral Association in St. John's Church, Jersey City, Oct. 8-Nov. 12 and in Redeemer Church, Jersey City, Jan. 5 through Feb. 2, 1959.

THE REV. HERBERT S. HINMAN arrived in Oakland last month to begin organizing a new mission in the Oakland-Franklin Lakes area. Pastor Hinman formerly organized St. Luke's Church in Washington, N. J.

ST. MICHAEL'S CHURCH, Delaware Garden, is planning to organize early this fall. The Rev. Peter Fish has been serving as missionary of the BAM since early spring.

Race Issue Before Conferences

THE THREE CONFERENCES of the New Jersey Synod devoted their entire sessions to a study of "Race Relations and the Church" as a follow-up of the Race Relations Institute of the ULCA Board of Social Missions held at Wittenberg College last June.

One phase of the subject was presented by Dr. Martin J. Heinecken, professor of Philadelphia Seminary, from a theological basis. He spoke about "The Theology of Race." A practical approach to the problem was presented by Miss Nellie K. Morton, a native Tennesseean, who is assistant professor of religious education at Drew Theological Seminary, Madison, N. J.

The lectures were followed by a panel discussion under the chairmanship of Dr. Harold C. Letts, associate secretary of the Division of Christian Life and Work of the National Council of Churches. Pastors Heinz Kügler, Arthur Hergenhan, George Derner, and Rolf Mielzarek were panel members.

The Northern Conference met at Redeemer Church, Irvington, Sept. 23; Southern in Advent Church, Mt. Ephraim, Sept. 24; and Central at Emanuel Church, New Brunswick, Sept. 25.

ST. MARK'S CHURCH, Oaklyn, held a ground-breaking service for a $150,000 addition to the present edifice. Capacity will be increased by 200.

DR. ROSS STOVER, pastor of Messiah Church, Philadelphia, will speak at the Reformation service in Holy Trinity Church, Audubon, Oct. 26.

LUTHERAN CHURCHMEN of Holy Trinity Church, Nutley, heard Dr. Stewart W. Herman, executive secretary of the NLC Division of Lutheran World Federation Affairs and director of the LWF committee on Latin America.

WELFARE NOTES

Canadians Ask Questions

WHAT SORT of welfare help do people in Manitoba need? That's the question raised by the Canadian Lutheran Council's Division of Welfare.

Answers will be sought over the next six months as social workers and pastors, not only in Manitoba but also in Saskatchewan and Ontario, work together to find out what help needy Lutherans are presently receiving and how the welfare programs should be organized to get best results.

The plan was outlined at a CLC Division of Welfare meeting in August by Minnesota's Lutheran Welfare Society Executive Harold Belgum. A similar study in Minnesota, Mr. Belgum said, revealed that 92 per cent of family conflict cases known to pastors received no help or inadequate help. Child welfare problems received inadequate or no help in 75 per cent of the cases. Inadequate or no help was received by 82 per cent of the families of alcoholics.

The premier of Alberta, Earnest Manning, recently announced a five-year plan under which 50 homes for aged citizens would be built in various cities and towns.

Towns provide the site and meet a number of other requirements, while the provincial government builds the home. Local initiative may add other dwellings.

Homes would have a capacity of 50 residents. It is expected that fees of residents would pay for the maintenance of the homes.

Oregon Gets Volunteers

LUTHERAN WELFARE ASSOCIATION of Oregon has added two volunteers to its family counseling service. One is the president of the board, W. H. Finkle, member of Central (ELC) Church, Portland, and counselor for the Multnomah Juvenile Court.

The other is Karl Langbecker, chairman of the Family Life Committee on the board, who is a clinical social worker for the Veterans Administration regional office.

Counseling session at Seattle Compass Mission
Julius Hoverson, college student helping out as summer volunteer welfare worker, confers with Buster Jones, illiterate handyman

Wisconsin Clarifies Work

CLEARER UNDERSTANDING of the Lutheran Welfare Society of Wisconsin's service program will be provided by a series of workshops in key cities of the state the first two weeks in October.

Key members of the society's staff and church leaders will participate in all-day sessions at which services will be explained and case histories presented.

Workshops have been scheduled at Madison, Kenosha, Neenah, Green Bay, Wausau, Janesville, La Crosse, Eau Claire, River Falls, and Barron.

Minnesota Cares for Tots

A PLAY PAVILION for tired youngsters was organized by Lutheran welfare groups in connection with the Minnesota State Fair in August.

The booth offered free hourly art classes for nursery and primary children.

"This is more than a baby-sitting idea," said the spokesman for the Lutheran Welfare Society of Minnesota, one of the sponsoring groups. "It is to show that the church is concerned with the healthy emotional life of the child."

New Martinsville mission was organized in industrial Ohio Valley as Good Shepherd Church
Charter membership was 51, mission developer is the Rev. Milo Gerberding

WEST VIRGINIA

Synod Approaches Anniversary Double Benevolence Goal

By HAROLD L. HANN

FAIRMONT—"The West Virginia Synod's part of the ULCA 40th anniversary double benevolence goal is within reach," Synod President George C. Weirick announced last month. The encouraging report was based on the fact that 55 per cent of the goal had been met at the end of the summer putting the synod among the top four in proportionate giving.

Stewardship Featured

CONGREGATIONS have been alerted to a busy autumn schedule which began with a stewardship school at Jackson's Mill the first weekend in September. Represented were 42 per cent of the congregations. The school was directed by Synod Stewardship Chairman Daniel H. Bennett of Charleston. LLM Assistant Director John L. Berger spoke on the sector plan.

Approximately one-third of the churches will be participants in the program this fall.

Emphasis at a conference at Holy Trinity Church, Elkins, on Sept. 22-23, was on Christian vocation.

Board of Higher Education Associate Secretary Vernon L. Strempke presented the varied aspects of the topic.

THE SYNOD'S liaison committee is scheduling a second series of workshops on the use of the new *Service Book and Hymnal.* One-third of synod's congregations are in the process of introducing the new book.

PREVIOUS EVANGELISM efforts are being followed with Bible study courses. The rural parish at Accident will attempt to reach all of its people in its three churches with two one-week study sessions at two different points in the parish. The urban congregation in Fairmont is conducting a special study of "The Way of the Witnesses."

Mission Work Continues

A NEW CONGREGATION was born in the industrially expanding Ohio valley in midsummer with the organization of Church of the Good Shepherd at New Martinsville on July 13.

Fifty-five persons became charter members. On the same day the congregation adopted a constitution, elected a church council, chose trustees, and called the mission developer, the Rev. Milo W. Gerberding, as pastor.

Extensive mission efforts now go forward at Ravenswood where Seminarian Clifford R. Rhode was at work during the summer. Lutherans have rented a building for services and have voted to name their church Our Saviour of the Valley.

Synod to be Organized Into Three Conferences

By CARL A. DRISCOLL

TAMPA—Organization of conferences in the Florida Synod will become official at three meetings scheduled in November.

A northern conference will be organized at Lake City on Nov. 12. Central will follow at a meeting in St. Paul's Church, Tampa, on the 13th, while Southern is scheduled for organization in Advent Church, Miami Shores, on the 14th.

There have been conference meetings for many years for the auxiliaries, United Lutheran Church Men, Women and Luther League, but no conferences for the synod itself. With only 41 established congregations in Florida, conferences will be small in number, but large in area.

Since organizational details will be completed in the morning session, the stewardship committee has planned an afternoon and evening workshop for each of the three areas. Director Ira F. Angstadt of the Lutheran Laymen's Movement for Stewardship will be the resource leader.

Stewardship Reports Announced

TREASURER CARL WOERNER reported receipts of $80,229 as of Sept. 3 toward a double apportionment quota of $130,014. Lutheran World Action reached $5,813 of an $8,506 goal.

The stewardship committee plans to include a quarterly report to all churches, and a personal visit by one of the committeemen to each new pastor entering the synod.

A revolving fund inaugurated recently to provide extra emergency funds for home mission development was boosted to $1,600 by a gift of $1,000 by Mr. Kemper Van Landingham of St. John's Church, Hollywood. Twenty-four of Florida's 41 congregations are dependent on the Board of American Missions for support or loans.

FALL CONFERENCES and conventions include United Lutheran Church Women, meeting in Holy Trinity, St. Petersburg, Oct. 22-24, and the annual retreat for United Lutheran Church Men held at Camp Emanuel, Groveland, Sept. 27-28.

Central Conference Men had their fall meeting Sept. 20 at St. Paul's Church, Tampa.

ST. PAUL'S CHURCH, Clearwater (Dr. Paul M. Kinports, pastor), is in the midst of a campaign for funds to erect a parish education building. This four-year-old congregation started with a chapel and five classrooms. Last year, four more rooms were added. By next year the congregation hopes

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ST. MARK'S CHURCH, Coral Gables (W. Baxter Weant, pastor), has erected a new educational unit.

TRINITY CHURCH, St. Petersburg (Dr. Henry V. Kahlenberg, pastor), remodeled the basement and redecorated the parish building. Air conditioning comes next.

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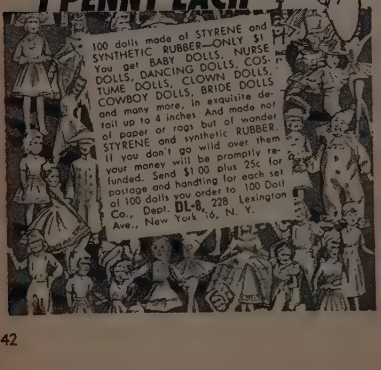
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Eight Missions Get Going

TWO NEW mission fields, Vero Beach and West Hollywood, were approved for development in the Florida Synod by the Board of American Missions last month, bringing the total of missions under development to eight.

New developers assigned by the board are Pastor John W. Walters at Sebring, and Pastor Howard A. Wessling, formerly at Louisville, Ky., at Carol City.

INSTALLATIONS scheduled by the synod president were those of Leroy Trexler as pastor of St. Paul's Church, Sarasota (Sept. 7); Dr. Robert Farb as pastor of Grace Church, Lakeland (Sept. 14); H. William Johnson as pastor of Ascension Church, Boynton Beach (Sept. 28); Paul Pieper as pastor of Holy Comforter Church, Treasure Island (Oct. 5); Paul Schrope as pastor of Zion Church, Pompano Beach (Oct. 19); and John Meyer as pastor of Emanuel Church, Naples (Oct. 26).

More Colleges for Florida

GROUND was broken Sept. 5 for a new state university in Florida in northeast Tampa. The University of Southern Florida is scheduled to open in the fall of 1960 with an anticipated freshman class of 1,500.

A new Presbyterian college will be located soon in the midwest coast area. St. Petersburg and Orlando have been making the strongest bids.

In Tampa, Dr. David M. Delo, former president of Wagner College on Staten Island, N. Y., is bringing an aggressive leadership to Tampa University. He has instituted a program of renovating the buildings and improving the academic level of the school.

In the state capital, Tallahassee, Pastor Robert Walker has been doing student work at Florida State University while establishing St. Stephen's Church. Last June, the congregation voted to purchase a building site. A house-chapel will be the first step in the building program.

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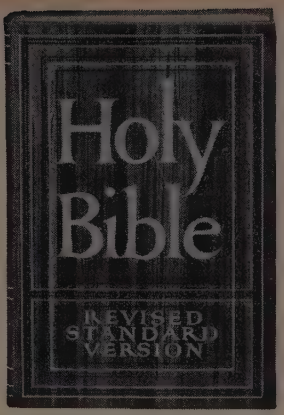

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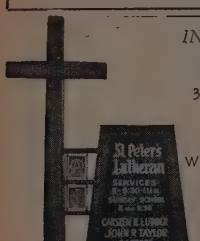

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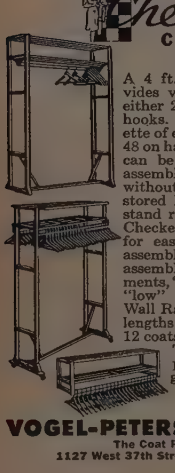

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WESTERN CANADA

Synod President Arnold Wilke Recovering from Heart Attack

By E. G. GOOS

EDMONTON—One of the presidents of the 32 constituent synods of the United Lutheran Church in America will probably not be able to attend the Dayton convention this month.

The Rev. Arnold R. Wilke, president of the Synod of Western Canada, suffered a heart attack at the end of August and is now recovering at the University Hospital in Saskatoon, Sask. He was helping his son change a tire when the attack occurred.

FREDERICK W. BOWMAN of the department of church extension, Board of American Missions, visited the missions in the prairie provinces. All Saints' mission, Edmonton, the Rev. Garfield Remus, pastor, has been worshiping in the chapel of Good Samaritan Hospital during the summer and will hold services in a local school this fall. Early in 1959 the mission expects to push its building program into second gear. A year's promotion of a building fund will have been completed in December.

PRINCE OF PEACE mission, Spruce Grove, the Rev. Herbert Hartig, pastor, is seriously considering relocation to a site closer to a large, new shopping center.

WESTERN CANADA Luther League will meet for its sixth annual convention over the Canadian Thanksgiving weekend, Oct. 11-13, at St. Peter's Church, Winnipeg, Man.

UNITED LUTHERAN, Augustana, Evangelical Lutheran, and American Lutheran congregations in Edmonton, Alta., began an area Bible study mission, Sept. 21. Dr. Henry Hoesman, ALC director of evangelism, directed the mission.

The Book of Jonah was studied in most congregations during the week. Sessions for the children of the parishes preceded the adult study sessions.

A rally at Trinity Church, largest Lutheran sanctuary in Edmonton, got the mission under way on Sunday afternoon.

—CHANGES OF PASTORATE—

ILLINOIS

JOHNSON, GORDON L. To St. Paul's Church, Evanston, Ill., assistant pastor.

KAATRUD, PAUL G. From Wilmette Church, assistant pastor. To graduate study.

NEW JERSEY

ENNIS, WILLIAM. To Zion Church, Jersey City.

HINMAN, HERBERT S. From St. Luke's Church, Washington, N. J. To Oakland-Franklin Lakes area, mission developer.

NEW YORK AND NEW ENGLAND

HANEY, JAMES L., JR. To Lutheran Association Church, Ithaca, N. Y., assistant pastor.

KLINE, THOMAS B. From Christ Church, Flushing, N. Y. To St. Paul's Church, Wethersfield, Conn.

KREIDER, EUGENE C., JR. To Holy Trinity Church, Rockville Centre, N. Y., assistant pastor.

MILLER, WALTER W., JR. To Resurrection Church, Syracuse, N. Y., assistant pastor.

ROHRBAUGH, JOHN E. From Reformation Church, Buffalo, N. Y. To Transfiguration Church, Rochester.

SWANK, PAUL R. From Ascension Church, Buffalo. To Redeemer Church, Brooklyn.

NORTH CAROLINA

COOPER, JOHN C. To Holy Trinity Church, Raleigh, associate pastor.

OHIO

BECHER, PAUL E. From Martin Luther Church, Toledo. To St. John's Church, Zanesville.

COAD, CARL, JR. From Westwood Church, Dayton. To St. Paul's Church, Warren.

EBERT, WALTER W. From St. Matthew's Church, Toledo. Retirement.

ROGERS, HOWARD T. From Immanuel Church, Naugatuck, Conn. To St. Paul's Church, Paulding.

SCOTT, STANAGE A. From Grace Church, Ajo, Ariz. To St. John's Church, Uniontown.

SMITH, WRAY C. From Holy Trinity Church, Mansfield. To Good Shepherd Home, Ashland, superintendent.

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ROMEIS, DAVID H. To St. Luke's Church, Walnut Creek, Calif.

PENNSYLVANIA MINISTERIUM

FRANTZ, MARK H. To Indianland parish.

HAUG, HANS R. From Tabor Church, Philadelphia, assistant pastor. To Immanuel Church, Frankford.

HERR, R. FRANK. From Grace Church, Lehighton. Retirement.

ROTHERMEL, ROBERT H. To Mahanoy City-Zion Grove parish.

PITTSBURGH

HERRINGTON, BAILEY D. To Redeemer Church, Erie, and Hope Church, Harborcreek.

READ, CHARLES E. From Redeemer Church, Monaca, Pa. Retirement.

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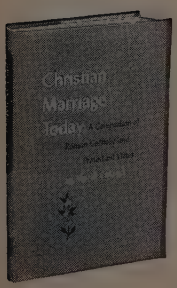

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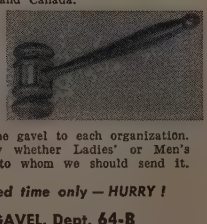

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DECEASED

MRS. LYDIA BREZING BACHMANN, 84, widow of Dr. Ernest F. Bachmann, died Sept. 2 at Lankenau Hospital, Philadelphia.

Mrs. Bachmann was a native of Heidelberg, Ontario. Dr. Bachmann was pastor of the Philadelphia Motherhouse of Deaconesses from 1906 to 1945. He died in 1954.

Mrs. Bachmann is survived by a son, Dr. Theodore Bachmann, professor at Pacific Seminary, Berkeley, Calif., and a sister, Mrs. Herman F. Miller.

Funeral services were conducted Sept. 6 by the Rev. Wilbur C. Laudenslager, chaplain of Lankenau Hospital, and Dr. Erich F. Voehringer.

Burial was at Fernwood Cemetery, Philadelphia.

DR. JOHN BARBOUR GARDNER, 77, retired ULCA pastor, died at Morganton, N. C., Sept. 3.

Dr. Gardner was a native of Louisville, Ky., and was educated at Wittenberg College and Hamma Divinity School.

He served St. Mark's, Butler, Ind., and St. Paul's, Louisville, Ky., and from 1920 to 1927 was missionary superintendent of the Indiana Synod. He then served Trinity, Latrobe, Pa., and later did missionary work in Ohio congregations and in the New Florence Parish, Pa. He retired in 1956.

Pastor Gardner is survived by his wife, Mrs. Carrie Lipe Gardner of Hickory; a son, Joseph Lipe Gardner of Youngstown, Pa.; and two daughters, Mrs. Troy Washam, Hickory, and Mrs. W. J. Adwell, Washington, Pa.

Funeral services were conducted at St. Andrew's, Hickory, N. C., Sept. 5 by the Rev. Albert H. Keck, Jr., and Dr. M. L. Stirewalt, Sr. Burial was in Oakwood Cemetery, Hickory.

THE REV. HENRY KEITEL, 69, retired ULC pastor, died Aug. 8 at Winnipeg, Manitoba.

Pastor Keitel was a native of Germany and a graduate of Kropp Seminary, Schles-

vig-Holstein. Ordained at Leipzig in 1913, ie served in Brazil until 1920.

He came to the Inglis, Man., parish in 922 and served the Rosenfeld church from 926 to 1951.

Pastor Keitel is survived by his wife Bertha, nee Lucas, and one son, the Rev. Kurt Keitel, pastor of Trinity Church, Winnipeg.

Funeral services were conducted at Trinty Church, Winnipeg, and St. John's Church, Rosenfeld, by Western Canada Synod President Arnold R. Wilke and Pastors G. A. Heimann, Lothar Schwabe, and John F. Kunkel.

Burial was at Rosenfeld.

MRS. MARGARET HEISSER KUPFER, 75, widow of the Rev. John Kupfer, died Sept. 8 at Omaha, Neb.

Mrs. Kupfer was a native of Lafayette, Ind. Pastor Kupfer, who died in 1945, had served congregations in Otterbein, Ind.; Campbell Hill, Ill.; and Pender, Neb.

Mrs. Kupfer is survived by two sons, John of Fremont, and Paul, Omaha; two daughters, Mrs. Gertrude Tepley, Lincoln, Neb., and Mrs. Ruth O'Connor, Minneapolis; one brother, Carl; and one sister, Amelia.

Funeral services were conducted Sept. 11 at Salem Church, Fremont, by Pastor Frederick D. Boldt.

MRS. ZELMIRA TOMASKA, nee Bodicky, widow of the Rev. Martin Tomaska, died Sept. 6 at Connellsville, Pa. She was 82 years old.

Born in Hungary, Mrs. Tomaska came to the United States with her husband in 1902. Pastor Tomaska served St. Peter's Church, Connellsville, and was a member of the Slovak-Zion Synod at the time of his death in 1924.

Surviving Mrs. Tomaska are a son, Theodore, Dunbar, Pa., and two daughters, Olga and Vera.

Funeral services were conducted at Trinity Church, Connellsville, by Pastor H. Wahl Pfeifer and the Rev. Andrew Tomo. Burial was at Hillgrove Cemetery, Connellsville.

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IN CONCLUSION

ORDINARILY in the months just before a United Lutheran Church convention we use much space in this magazine in describing the big questions likely to be debated by the delegates. During eight weeks in 1956, preceding the last convention, we had 28 pages of analysis of subjects which would stir up argument—organizational structure, marriage and divorce statement, pensions, and so forth.

This year we haven't published anything about explosive questions at the Dayton convention which opens Oct. 8. There are no such questions. This is likely to be the quietest convention in decades. Most of the time will be spent in hearing reports of work done by church boards and agencies since 1956.

There won't even be much newspaper publicity. For one thing, the Episcopal convention is on at the same time, at Miami Beach. Church editors of the big newspapers, when given a choice between going to Dayton or Miami Beach, don't have much difficulty making up their minds. Especially because they know we Lutherans have nothing to wrangle about and won't produce headline stories.

THIS LACK of exciting questions isn't the result of anyone's planning. At the 1956 convention we cleared up those that had been pending for a long time. Now, with prospects of the United Lutheran Church soon going out of existence to become part of a new church, nobody is in a mood to propose drastic changes in the ULC.

The big subject which all will be thinking about at Dayton, of course, is the merger. In THE LUTHERAN in recent weeks we have been publishing sections of President Fry's analysis of the merger proposals. Delegates at Dayton will probably want further information on some aspects of these proposals. But it seems unlikely that these questions will produce any substantial disagreements.

The merger plans are not up for final adoption until 1960. Actually, though, this will be the only convention when there will be a real chance to discuss them. By the time the ULC convention is held in 1960, the other three churches planning the merger with us will have held their conventions for that year, and will—we hope—all have adopted the constitution for the merged church.

By that time it will be too late for argument about details. We shall have to take the constitution as it comes to us, or defeat it altogether.

THIS IS the year for the arguments, if there are any. I have heard, in my travels throughout the church, very little objection to the merger plans as they have shaped up.

Dr. Fry in his report has been extremely candid in pointing out the essential changes in our church life which we are likely to experience in this merger. The chief difference is in the relation of the synods to the merged church.

Dr. Fry says we shall probably find that our situation in the merged church will be about 80 to 90 per cent the same as at present. That 10 to 20 per cent of change in our situation is the price we shall have to pay for a merger. My guess is that our people are so eager for the new church that they are likely to accept the proposals of the merger commission without much argument.

We shall report in THE LUTHERAN what actually does happen in Dayton, but can't promise any really crackling news. Maybe it's not too late for me to get a ticket to Miami Beach. —G. E. R.

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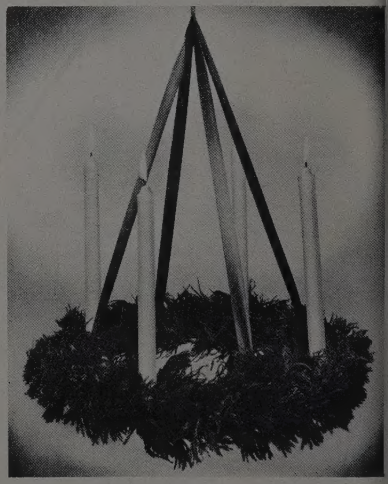

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